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REV. JOSEPH EASTBURN.

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MEMOIRS

OF THE

REV. JOSEPH EASTBURN,

STATED PREACHER

IN THE MARINER'S CHURCH,

PHILADELPHIA.

WHO DEPARTED THIS LIFE, JANUARY 30th, 1828.

BY ASHBEL GREEN, D. D.

Philadelphia:

PUBLISHED BY G. W. MENTZ, No. 71 RACE-STREET.

1828.

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Eastern District of Pennsylvania, to wit:

****** BE IT REMEMBERED, That on the first day of May, in the
* L. S. * fifty-second year of the Independence of the United States of
****** America, A. D. 1828, JACOB J. JANEWAY, (in behalf of the executors of the Rev. Joseph Eastburn) of the said district, has deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

"Memoir of the Rev. Joseph Eastburn, stated Preacher in the Mariner's Church, Philadelphia: who departed this life January 30th, 1828. By Ashbel Green, D. D."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned." And also to the Act entitled, "An Act supplementary to an Act, entitled 'An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other Prints."

D. CALDWELL, *Clerk of the*
Eastern District of Pennsylvania.

☞ One half of the profits arising from the publication of this book, is to be appropriated to the use of the Mariners Church of Philadelphia.

To the founders and supporters of the Mariner's Church in the city of Philadelphia;

To the Rev. Alfred H. Dashiell, who statedly ministers in that church;

And to the mariners and their families who attend on public worship there,—

These Memoirs of a man who was exceedingly and deservedly dear to them all, are most respectfully and affectionately inscribed, by

THE AUTHOR.

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MEMOIRS

OF THE

REV. JOSEPH EASTBURN.

CHAPTER I.

His Parentage, Education, and first Religious Exercises.

The name and virtues of Joseph Eastburn, have probably been already celebrated in the four quarters of the globe. The last ten years of his life were so disinterestedly, assiduously, and affectionately, devoted to all the best interests of seamen, that a large number of them regarded him with the veneration and attachment which dutiful children bear to a worthy parent; and with their characteristic warmth of feeling, there is little reason to doubt that they have proclaimed his praise, in every region to which their vocation has called them. Not only in many of the sea-ports of our own continent, but on the coasts of Asia and Africa, and in various parts of Europe, we may believe that they have extolled his piety, commended his benevolence, and exhibited him as an example. In Britain especially, the religious journals which are occupied with the concerns of mariners, give abundant evidence of the high estimation in which he was held in that country.

But the best evidence of a man's real character is derived from the public sentiment, in the place of his stated residence, and where of course he is most fully known. Of this sentiment there was a striking expression, in reference to Mr. Eastburn, when his obsequies were solemnized, in the city where he was born, and where he had lived till he had entered his eightieth year. More than five thousand persons, it is believed, came to see, and many of them to weep over, his remains, before the

coffin was closed upon them. And although his funeral was of the plainest kind, without gloves, scarfs, pall, or hearse; and although a copious fall of rain descended without intermission, while the procession was moving from his residence to the place of interment; yet a multitude of all characters, from the highest to the lowest, and of all ages, and both sexes, produced such a throng, through five squares of the city, that it was frequently necessary to stop, till an opening could be made through the crowd for the passage of the corpse. The feeling of respect for the deceased, manifested on that occasion, taken in all its circumstances, was certainly of a very singular and most extraordinary character.

And how, it may be asked, was this celebrity and affectionate attachment obtained? Was it acquired by an illustrious parentage, by splendid genius, by great talents, by distinguished erudition, or by munificent donatives? Nothing, not an iota, of all this. The individual concerned was of humble birth, he had no pretensions to genius, no eminence of intellectual powers or attainments, little learning, and but a scanty property. The whole must be attributed to simple, genuine, consistent, fervent, active, eminent piety. Of the influence and esteem which such a piety may secure to its possessor, by manifesting itself in all the forms in which it will, without seeking or expecting such an effect, become conspicuous, Mr. Eastburn was one of the most striking instances that the world has ever seen. To show what such a piety *may* effect, is a principal object of the present memoir; and what it *has* effected, has therefore been summarily stated at the entrance; that the whole of the subsequent narrative may illustrate and impress a fact, honourable to religion, and calculated to promote its influence and extension.

Autobiography, or a man's life written by himself, has become fashionable; and doubtless it has some advantages. An individual is not only able, but permitted, to say of himself, a number of things which no one else could, or ought, to say of him. Till the writer of this memoir had engaged to draw it up, he did not know or suspect that the subject of it had penned an account of the first part of his own life. It was however a very

agreeable surprise when he found that this had been done; and as soon as the paper was perused, the resolution was taken to insert it, without the addition or suppression of a single thought, and with as little alteration as possible of the language. If the fastidious should censure him for this, he is willing to bear it. He believes that if he had new cast the whole, he would not have been able to present a view of Mr. Eastburn's early life, and especially of his first religious exercises, nearly so interesting or so useful to the pious reader, as that which he will now find. It was desirable, besides, to show, as far as practicable, this excellent man *precisely such as he was;* and this was partly to be done by letting the reader see how he spoke of himself, and in what manner he expressed his thoughts in writing. He was, in no respect, an imitator; but he seems to have read the works of the inimitable John Bunyan, till he had unknowingly caught something of his manner. His narrative is as follows:

"At the pressing request of some of my religious friends that I should give some account of my life and religious experience, it is with reluctance I now make an attempt to comply—truly willing that my name should be buried with my body, as to the opinion of my fellow-men; for I do know and feel that in all things I have come short.

"As to my parentage, my father, Robert Eastburn,* came from old England when quite young, of a strict Quaker family, and continued for some time in that connexion, and was married in their public meeting, in their way. My mother also belonged to the same denomina-

* A memorandum found among Mr. Eastburn's papers, furnishes the following information:

Robert Eastburn was born in Old England, in the year 1710. He came to America with his parents, when he was four years old. He was married in the year 1733, to Agnes Jones of Germantown. She was born in the year 1713.—Robert Eastburn died Jan. 22d, 1778; his wife, Sept. 27th, 1784. They had six children—Sarah, Hannah, Thomas, Robert, John, and Joseph. Sarah lived to the age of 83 years, and died in Sept. 1818. Hannah died in 1773. Thomas in 1802. Robert in 1815. John in 1806.—We here add, Joseph died on the 30th of January, 1828,—having entered his 80th year on the 11th of the preceding August.

tion, and continued in their society until Mr. George Whitfield first came to America. My father had been under serious concern about his soul for some time before; but could get no relief, until hearing him preach. He went, as he said, with prejudice, to hear a young priest, but found he had been taught of the Lord, and could tell him the exercises of his heart; and his heart was now opened to attend to the preaching of the gospel by him, and this was the means of his spiritual comfort—Mr. Whitfield used to call him his first fruit in America. My mother, being of a meek and humble temper, and seriously disposed, and being also benefited by his preaching, left the Quakers and united with my father to follow him; which soon brought upon them severe trials from their parents and their former friends, which I do not wish to enumerate. Many of the followers of Mr. Whitfield united together, and erected a large building for worship, (now the old academy,) and by his advice called the Rev. Gilbert Tennant to be their stated minister, and became a regular congregation. My father was chosen deacon, and was very active in promoting the interest of the society, and in attending religious meetings in many places through the city.

I was born, according to the date in my father's Bible, on the eleventh day of August, 1748, in Philadelphia, the youngest of his children; and experienced the tender care of my kind parents, and the watchful providence of my heavenly Father. When an infant in my cradle, a cat had nearly drawn out my breath, when she was caught by my father, and just saved my life. When beginning to walk, I had followed my brother to the river, and fell in and narrowly escaped being drowned. I was early put to school, and had serious impressions on my mind when young; so that I would retire from school and go to the garret of the house alone to pray, and would weep freely. My parents finding me at times serious, and like to make a scholar, were desirous that I might have an education; hoping I might be useful to my fellow-men in the work of the ministry. But it was a time of war, and my father having been a prisoner among the Indians, brought their circumstances too low to afford me

more than a common English education. At fourteen years of age I was put apprentice to the cabinet-maker's business, in a large shop of seventeen lads and young men—all thoughtless about eternal concerns, and making the sabbath a day of idle amusement. I was tempted to go with them to skate on the Schuylkill; but had not gone far before my conscience so accused me of doing wrong, that I left them, ran back, hid my skates, and went to meeting. Thus I was an evidence of the truth of those words, 'Train up a child in the way he should go, and when he is old he will not depart from it.' I now quieted my conscience, and thought, by my regular conduct, praying in secret, and shedding a few tears at times, I should do well enough. But 'evil communications corrupt good manners.' I was by degrees drawn into vain company. I had committed many trifling, jovial songs to memory, and having something of a turn for singing, I was often pressed to sing in company. I found I was going fast to ruin, and that a horrid snare was laid for my destruction; but the Lord was pleased to pluck me as a brand from the burning, and through his blessed restraints I was preserved from all scandalous outbreaking sins.

"I was now awfully alarmed with a view of eternity and the danger of losing my soul, which determined me to leave all vain company, and try afresh to seek salvation. But I found it hard to stand their solicitations, and afterwards their persecution; for they would come with great pretensions of friendship, and beg I would not leave them, or deprive myself of all the happiness of youthful pleasure; for Solomon, they told me, had said, there 'was a time for all things;' and the time to be merry certainly was, when we were young; and they said I could not pretend to be more holy than David, and he danced. My reply was, that we had been merry, but as we did not know how soon death might call us, as he did many as young as we, our time to mourn might soon begin, and never end; and I thought it high time for us all to cry for mercy, before it was too late. What made my alarm so great and lasting was, the views I now had of eternity, from one of Mr. Davis's Sermons. These

words were fixed in my mind, 'Oh! Eternity, Eternity! how will this awful sound echo through the vaults of hell!'—It was upon my mind day and night. I thought if I could live as long as Methuselah, and be in as much misery as it was possible to bear, all the time, I would be willing to bear it, if I could have hope of happiness afterward. Finding they could not persuade me to return to them, they turned to be cruel persecutors, mocking and treating me with contempt: and if they found my place of retirement, they would be sure to disturb me, throwing stones where they only suspected I might be. For a long time I used to rise at midnight, when they were asleep, and spend the time in prayer for mercy. One of them happening to hear me, was so much affected, he could not conceal his cries; and said, if I was afraid of going to hell, what would become of him and the rest of them. From that time he ceased his opposition, and became my friend till his death. But I had severe opposition, from a man in the shop, who had made a profession and turned back, and afterwards died in a bad way.

"I had at this time no religious acquaintance, for my father had moved from the city to Neshaminy. I attended worship on sabbath days, and every opportunity I could have, with great care. I worked hard, and was trying to gain a righteousness of my own. Having done overwork in my trade, I had gained a day clear, which I devoted to fasting and prayer alone. About this time I received a letter from a brother in New-York, in which he informed me he had been under soul-concern for some short time, and had obtained comfort. I thought he had not been so long nor so much engaged as I had been, and yet I had not the least comfort. I then began to think the Lord dealt hard with me, and I was displeased with his sovereignty. The ninth chapter of the Romans filled me with discouragement—that it was 'not of him that willeth, or of him that runneth, but of God that showeth mercy.' I feared I was not elected, and therefore would be lost after all. I went to the Episcopal Church, and when they read prayers and thanked God for their creation, my heart replied, *I do not;* for I wished I had never been born, and often wished I was a brute, a stock, or a

stone, rather than an accountable creature. I envied the little birds their happiness. I found fault with the imputation of Adam's sin, and that through his fall we were rendered helpless and yet condemned. My wicked heart rose in horrid rebellion, and would wish there was no power that could punish me in hell for ever. I continued a long time in this awful state of mind, and found truly that 'the carnal mind is indeed enmity against God.' I thought I had the very spirit of Satan, and began to wonder that the Lord did not strike me dead, and fix my place among the fiends in hell, for my dreadful rebellion against his awful majesty. And I did expect that must be the case at last, for I thought so vile a creature as I saw myself to be, could never be admitted into his presence; and often have I feared to close my eyes in sleep, fearing I should awake in torment.

"About this time my father returned to the city; but I could not for a long time open my mind to him; but he, observing my distressed countenance, insisted upon knowing what was my trouble. I then made it known to him, and he did all he could to encourage me. He took me to see pious ministers; a Mr. Strain was often in town at that time, to whom I made my case known. He gave the advice Paul gave to the jailer, and pressed me to believe in the Lord Jesus Christ, immediately; warning me against false resting-places, and insisted upon it I was now doing so, and said while I hoped to be saved in any other way but through Jesus, I was practically calling God a liar, who declared there was no other way. That evening a strange minister preached upon the sin of unbelief. I determined then that I would never close my eyes in sleep again, until I had made the attempt; and I spent the night in a solitary place alone, trying to realize my need of a Saviour, as a guilty, polluted, lost sinner; and then thinking of the offices, fulness, and invitations of the Saviour—trying to give up myself to him, and praying to be accepted by him, but I could find no relief. I thought I could as easily clasp the moon with my hands, which was then shining over my head, as I could believe so as to obtain comfort to my soul; not realizing that faith was the gift of God. I wondered that ministers

would press people to do what was impossible; or thought that I was not like any one else, for I could not believe. Here my carnal heart again began to find fault, that I was required to do what I could not; and therefore must be lost and could not help it. But my rebellious murmuring was silenced with a thought of *who* it was I was thus censuring; and I began to wonder he did not strike me dead, and send me to dwell among the wicked spirits in hell, which I often thought must finally be my place. But now that passage in the 9th of Romans came again to my mind, in quite a different way from what I took it up before—'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy,' was now my only encouragement. For if it was for any goodness or merit in the creature, I of all mankind must, it seemed to me, for ever despair; for I could deserve no favor from the Lord. But if he did it for his own mercy's sake, who could tell but I might yet experience his power to save me? and therefore I again resolved I would try to wait in the use of means, and not give over until he might please to reveal the way of salvation to me, a lost creature.

"I now took much care to get spiritual instruction, tried to remember the sermons I heard, wrote down the texts, and what I could retain of them; but still found myself awfully stupid, and felt all to be a task and burdensome; yet I thought I must wait until the Spirit of the Lord would come powerfully, and then would be my time to strive. My apprenticeship was now expiring, and the man with whom I learned my trade, through improper conduct, had become bankrupt. I had a new place to seek, and the kind notice of Providence surprised me. I had friends raised up beyond my expectation. My master's brother presented me with a complete good suit of clothes; a place was provided for me to earn my living; I was favored with health and plenty of business, and could work well. I wondered that the Lord should regard my mean concerns, and show me any favor; and as he had taken care of my temporal concerns, I thought it was an encouragement for me to cast my soul's concerns upon him. But my wicked unbelieving heart would

not go to that kind and gracious Father, who was manifesting his tender pity for such a poor wretch as I was. Instead of this, my unbelief still increased, and the abominable corruptions of my vile, sinful nature, seemed as if they would overpower all my resolutions to do any thing that was good. I confined myself to attend on the means of grace in public, and also attended society meetings, but found no pleasure in them; but awful hardness of heart, and vile thoughts, would continually possess me. I thought there never was so hardened and yet stupid creature, as I was, which made me conclude the Lord had given me up; that I had so grieved the Holy Spirit that he would no longer strive with me; and that I had sinned the unpardonable sin, and there could be no mercy for me. Now I ceased to pray, for I believed that the Lord would strike me dead, if I dared to call upon him. I therefore looked for his judgments to follow me; and hardly dared to close my eyes in sleep, fearing I should awake in hell. I would dream I was there blaspheming, and awake in horror, but dared not ask to be saved from it: and now, as I feared I should become a scandal to my parents and family, I resolved to keep alone, or to go to places of worship only to keep out of the way of temptation; not daring to hope ever to have a word of encouragement spoken to me again. But I worked hard at my trade, to divert my mind, which I found was my best way. I said little to any one, and told no one of my dismal fears and horrors. I did once ask my father what he believed the unpardonable sin to be, without telling him my apprehension of my having committed it; and his explanation seemed to confirm my belief that it was really my case. I still went to places of worship, and when any encouragement was presented to distressed souls, I would think—there now, I might have some relief, if I had not sinned that sin, which is unto death, and cannot be forgiven. But one sabbath evening, going to the Baptist meeting, a stranger of the name of Sutton preached, and remarked that some were tempted to believe that they had sinned the unpardonable sin, and were greatly distressed about it; which he declared was an evidence that it was not their case, or they would be

hardened and careless. This coming from one who I believed knew nothing about me, I did believe the Lord had directed it for me, and it greatly relieved my mind. I then resolved I would again betake myself to prayer, and if I perished, it should be at the throne of grace with the publican, crying as he did for mercy, and I was enabled to continue so to do, until at last, when just sinking, I was relieved; which was in the following way:

"I frequently had a word of encouragement in sermons from my precious friend Dr. Sproat, and from dear Mr. Robert Smith of Pequea, who pointed out my convictions to be those of the Spirit of the Lord, which were commonly followed with manifestations of divine favor: also from several pious people, with whom I had now become acquainted, who were much interested in my case, and were, I believe, much engaged in prayer for me. But still my mind was overpowered with unbelief, until one sabbath morning, about the break of day. I was then thinking about my miserable state of soul—guilty, filthy, wretched, and helpless, and that a Saviour was appointed, and Jesus was inviting me to come to him, and if I did, I should obtain relief. I found the hindrance was in myself, and that none but the Lord could remove it. I then fell on my knees, crying to him to undertake for me. I tried to present all my wants to him, and besought him that whatever it was that hindered my closing with Jesus, he would remove it out of the way; and that he would be pleased to work true faith in me, that I might believe. And while I was thus pouring out my heart to the Lord for his grace, that blessed counsel of the precious Saviour was powerfully impressed on my mind, contained in the third chapter of the Revelations and 18th verse—'I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see.' Now a perfect suitableness appeared in this blessed provision to answer all my wants; for I knew I was truly poor, and deep in debt to divine justice, and had nothing of my own to pay. But the white raiment was what I stood in particular need of, for I had often

been filled with horror at the thought of appearing a guilty, vile, filthy spirit, before the bar of a holy and just God; but if arrayed in this glorious white raiment I might appear there to divine acceptance, and all my filthy garments be cast away. The enlightening of the mind with this eye-salve of the Holy Spirit, was what I was likewise deeply sensible I greatly needed; so that before I was aware of a change in my mind, my soul cried out—O Lord! I accept this gracious counsel, and do bless thee for it. My heart was filled with comfort, and I could now call the Lord my dear father, and felt my very soul going out to him in love, whom before I had so much dreaded as my awful judge. I know not that any creature heard me, in all or any of my private exercises, or how long I continued in this; but when I came down to my father's family, with whom I then boarded, my father saw such a change in my countenance, that he directly desired me to lead in family worship, which I felt a willingness to do. But I did not mention any thing to any one of my joy, but went to meeting with great pleasure; when Mr. Caldwell, from Elizabethtown, preached from the 73d Psalm, first part of the 28th verse—'But it is good for me to draw nigh to God.' He showed that no one could draw nigh to God, in the sense of that text, without having experienced a change of heart, and a true heart-love to him; and then described how the soul was delighted with a sense of his gracious presence and fatherly love; and how it could call him *my Father.* I was fully satisfied that such had been the exercise of my soul that happy morning, and therefore did relate to my father what had passed in my mind. He then went with me to see Mr. Sproat, and desired me to relate the same to him, which I did, at their request. He inquired if I thought the Lord had shown me this favor for any goodness of my own; which I protested I did not, but only of his pure, undeserved mercy. He then encouraged me to believe it was a work of divine grace, and now invited me to join in the communion of the church, which I never dared to do before, although often desired to do it.

"But my first comfort was of short duration. I soon began to fear I was deceiving myself with false hopes;

and that it had been but a mere imagination of my own. Here I was much cast down, and feared I never should have a solid hope: and the loss of that comfort I had enjoyed for the short time I felt it, left upon me for a few days a most distressing sensation. I told my friends my distress, but could find no relief. I tried to pray that the Lord would satisfy me whether it was his work or not; and the cry of my heart was constantly through the day—O for faith! O for faith! when I did again experience a sweet confirmation that it was the Lord's work, and that he would bless me; and from time to time I had similar changes. I was very attentive to secret duty, and rose every morning before day, to read and pray alone, before I went to my work. At this time the Methodists came, and held worship before day, and in the evening. I often attended both seasons, and was pleased to have so many opportunities. But one evening the minister spoke against the doctrine of the saints' perseverance, from those words in the 10th chapter of 1st Corinthians, 4th and 5th verses, 'And did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness.' From which he undertook to prove, that a person might be united to the Saviour and partake of his grace, and yet after this finally fall away. I thought there appeared great reason from his text, and what he said upon it, to fear it might be so; and therefore I was greatly discouraged, for I knew what a poor helpless creature I was, and my enemies were too powerful for me to withstand, if left to myself. I lodged at my father's, and went home distressed; his family Bible was on the table; I immediately opened it, and the first passage I saw was the eighth chapter of Paul's Epistle to the Hebrews, at the 9th verse—'Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord: For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in

their hearts, and I will be to them a God, and they shall be to me a people.' Here I stopped with joy, and was filled with delight in that blessed covenant, well ordered in all things and sure. I saw that the Lord not only engaged to be all in all to his people, but resolved that they *should* be his people, and that he *would* accomplish his work in them, and bring them through. This I believe is the sealing of the holy Spirit of promise; and now my mind felt such a confidence in the unchanging love of God through Jesus Christ, in whom the promises are all 'yea and amen,' that I thought if all the ministers in the world would unite in speaking against the perseverance of those who are united to Jesus, they could not shake my comfortable hope. I now no longer depended upon my frames and feeling for my hope of eternal happiness, but upon the unchangeable covenant of grace, wherein the Lord has promised never to leave nor forsake his people, and that he will put his fear in their hearts, and they shall not depart from him; that sin shall not have dominion over them,' being 'not under the law but under grace;' and that where the Lord begins a good work, he will carry it on to perfection. Now for a long time I went on my way rejoicing, and was encouraged to unite with others in religious societies, and began one weekly in my father's house, led in prayer, and read sermons to the people, who filled the house every time. And when I could get ministers to come, I did, and was much encouraged to go on. Mr. Robert Smith, the minister at Pequea, who kept a grammar school, and was earnestly engaged to promote the cause of his blessed Master, sent me an invitation to come to his institution; promising to assist me in every way to obtain a classical education. I did earnestly entreat the Lord to direct me, and having a desire to be useful to my fellow-mortals, and hoping this was an opening, and the way to be more so than in private life, I immediately gave up my business and went. Now I thought no exertions could be too great to accomplish this object, and did study night and day, until I became so unwell that the most noted physician we had told me, if I did not quit my studies, and go to active business again, I would soon die. This was like a dagger to my

heart; but I had good reason to believe it was so; and therefore had to give up, and attend to my business again; and now concluded I would attend religious societies, and do all I could in a private way."

Here Mr. Eastburn's narrative ends abruptly. He probably intended to continue it, but for some reason, which cannot now be discovered, did not execute his purpose. His subsequent life, however, was so fully known to some still living, and for the greater part of the time, to the writer of this memoir, that there is no lack of the information necessary for continuing his biography.

CHAPTER II.

Remarks on Mr. Eastburn's narrative—his marriage and the character of his wife—his exile from and return to Philadelphia—his bearing arms—his son—is refused to be taken on trials for the gospel ministry, by the Synod of New-York and Philadelphia—his rebaptization.

The germs of future character are often distinctly seen in early life: and a careful consideration of the narrative before us will, it is believed, disclose the elements of those habits of feeling, thought, and action, by which its author was distinguished in his maturer years.

It is his own remark, that he was an example of the inspired declaration of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." But for that sensibility of conscience, and knowledge of his duty, which he derived from the pious instructions and admonitions of his parents, there is no probability that he would have torn himself from his thoughtless companions, when going to the Schuylkill to profane the sabbath by skating on the ice, and have hastened back to attend a place of public worship. It is the want of such parental teaching and good example as he enjoyed, which is the radical cause that our cities

now abound with crowds of noisy boys and thoughtless youth, who desecrate the day of sacred rest, and even disturb, in their own dwellings, the exercises of those who wish "to keep holy the sabbath day." To this cause indeed—to the neglect of parental duty—may be traced that shocking violation of the fourth command of the decalogue, which prevails throughout our country, and which threatens to bring down upon it the just judgments of Heaven. If heads of families, in general, were as faithful in the discharge of their duty as the parents of young Eastburn appear to have been, many, like him, would not only abstain from all open vicious practices, but, like him, would also feel the influence of that fear of God, which might lead to the diligent use of all the means of grace; and eventually, under the Divine blessing, to genuine and eminent piety.

In the vivid and impressive views which the subject of this memoir had of his guilt and misery, and of his exposure to the curse of the broken law of God, in his unconverted state, connected, as they were, with his awful apprehensions of the eternity of future punishment, we may doubtless find the origin of that earnest desire, which never forsook him, to be instrumental in plucking sinners as brands from the burning. He could not contemplate their fearful situation, without most anxiously wishing to convince them of it, and to engage them, if possible, to flee from "the wrath to come." He was habitually and deeply sensible that an effectual care for the soul, is emphatically "the one thing needful;" and to do something—to do every thing in his power—to promote the salvation of souls, he felt to be an obligation from which he could never be released.

In the long and sore conflicts which this good man experienced, and the variety of exercises through which he passed, before he was comfortably established in the hope of the gospel, we may perceive the source of that lively sympathy which he always manifested with persons in mental distress, and inquiring what they should do to be saved; and of the peculiar qualifications which all who knew him admitted that he possessed, for instructing, counselling, and praying with individuals, who

had been brought into this interesting situation. He "remembered his own affliction and misery—the wormwood and the gall;" he had been carried to the borders of despair, or rather, for a season, he seems to have passed those borders; and he had found, at last, a happy and complete deliverance. Hence his interested feelings for those who were experiencing, in any degree, the views and apprehensions of which he had known so much; and hence too his ability to give them advice, and to assist their labouring minds. They could scarcely speak of a fear or a discouragement, which he had not experimentally known. He had passed over the whole thorny path in which he found them travelling; he knew every inch of the ground, and every danger with which it was filled. He could make out, in his own case, a situation more deplorable than that of the most of those with whom he conversed; and, while he warned them faithfully of every false resting-place, he could guard them against utter despondency, and invite them to an immediate application to that precious Saviour, of whose readiness to receive the very chief of broken-hearted and believing sinners, he considered himself as a striking and memorable example. It appears that the apostle Paul often appealed to his own experience; and there is reason to believe that this was also frequently done by him whose narrative is before the reader. With the holy scriptures his familiarity was eminently great, and scriptural examples and scriptural doctrine were always the authorities, and the only ultimate authorities, on which he relied. Through the whole period of his protracted spiritual conflict, it appears that Mr. Eastburn diligently employed himself in his lawful calling, and that when his distress was the greatest of all, he sought in "working hard at his trade" for the mitigation of his misery. This advice he was doubtless prepared to give to others. He was no friend to the neglect of relative duties, or any of the ordinary concerns of life, because the mind was deeply engaged on the subject of religion; and he was one of the best and safest advisers, for those whose mental exercises were mixed with morbid melancholy.

The doctrines from which an individual first derives relief and comfort, after having suffered from gloomy forebodings in regard to his eternal destiny, he is usually disposed to cherish fondly, and maintain stedfastly, in subsequent life. This was remarkably verified in the subject of the present memoir. The all-sufficiency of Christ; his obedience and atonement, as constituting a righteousness, the imputation of which is the sole ground of the sinner's pardon, justification and acceptance with God; the necessity of the Holy Spirit's influence, to renew and sanctify the heart; faith, in the strictest sense, the gift of God; the union of the justified sinner with his Saviour indissoluble, and perseverance in grace the certain consequence; resting on the covenant of grace, in which every true believer is interested, and not on fluctuating frames and feelings, as the foundation of hope and confidence toward God.—Of these doctrines the outlines are conspicuous in the narrative of Mr. Eastburn; and of these he was tenacious to the end of his days. He nevertheless cherished a sincere affection for many who differed from him in regard to some of these doctrines, and could maintain a cordial Christian fellowship with them; provided he discerned in them a real love of holiness, a true reliance on the Saviour, and a devoted attachment to his cause. He was a strict Calvinist, of the old school, in his own creed; and could, for himself, not derive comfort from other views of Christian doctrine than those which that creed presents. But the peculiarities of the system he did not reckon among the essentials of religion; and he held his own opinions so meekly, that he was, in a remarkable degree, acceptable, in his visits and ministrations, among several Christian denominations, whose doctrinal tenets differed considerably from his own.

It appears from his narrative, that his parents early entertained the idea of his being educated for the gospel ministry; and that after his conversion, he, for a time, left his mechanical occupation, and applied to study, with the hope of being regularly introduced into the sacred office. Although disappointed in this, it is probable we may here discern the beginning of that desire to bear

the messages of salvation to perishing sinners, which could never be extinguished. This desire was no doubt greatly increased in its intensity, by those circumstances and considerations to which we have already adverted. So intense it certainly was, that he sought its gratification, in opposition to discouragements and disappointments neither few nor of short duration; till at length, after he had passed the meridian of life, he was authorized to use his gifts, in exactly that form which was most desirable to himself.

The foregoing remarks seemed to the writer to be naturally suggested, on a careful examination of Mr. Eastburn's narrative; and to be worthy of attention on their own account: at the same time, they will enable the reader more clearly to understand a number of occurrences, which will be noticed in the sequel of these memoirs.

After Mr. E. returned to his business, as a cabinet-maker, nothing worthy of record seems to have occurred; except that he labored with his usual activity and diligence, and attended meetings for prayer and religious conference, as often as opportunities offered, for about the space of two years.—He then entered into the marriage relation. Among his papers the following certificate was found—

"This may certify, to all persons whom it may concern, that Joseph Eastburn and Ann Owen, both of the city of Philadelphia, were lawfully married on the 12th day of June, Anno Domini, 1771.

Per me, JAMES SPROUTT,
Minister of the Gospel."

The woman whom Mr. E. selected for a wife, was as much noted for industry as himself. Hers was exercised in a branch of the tailor's business, which she had learned, and in which she had become expert. She possessed higher intellectual powers, and was more improved by reading than her husband. But her best distinction was her eminent piety. She had, with this, much good sense and discretion, in connexion with an amiable temper and an engaging demeanor. Hence her company and con-

versation were truly attractive; and the singular neatness and order of her dwelling were the admiration of all her visitants. Religion was her favorite topic of discourse. But she never introduced it unseasonably, ostentatiously, or offensively. She suffered conversation to take its natural course, and joined in it with cheerfulness, and sometimes with pleasantry, till a fit opportunity presented to give it a serious cast, or to drop some pious remark which she hoped might be useful. During the latter part of her life, she was a habitual invalid, and found it necessary to confine herself to her apartment through the whole inclement season of the year. Yet she was habitually cheerful, bearing her infirmities with little complaint and with exemplary fortitude. Her maladies were connected with a pulmonary affection, which at length carried her to the grave. But, for her, the grave had no terrors. She approached it not only without fear, but with serenity and a desire to depart. Her patience, tenderness of conscience, Christian resignation, and unwavering hope of heaven, through a long confinement, were of the most edifying kind. She was doubtful of the propriety of taking laudanum to mitigate her cough and restlessness; nor would she consent to its use, till she had very seriously consulted the present writer on the lawfulness of such a remedy.—This tribute to her memory it had been unjust to withhold. The period of her dissolution will be noticed in its proper place.

After what has been said, it is scarcely necessary to add, that Mr. and Mrs. Eastburn were happy in their union. For a number of years subsequent to their marriage, they had no house of their own, nor the undivided occupancy of one upon rent. They lived in a single room furnished by themselves, in a family that owned or had rented the dwelling in which they resided. This was their manner of life, during their residence in the city, till after the war of the American revolution; and from the labour of their hands, in their several occupations, they derived the means of a very comfortable support.

Mr. Eastburn performed two or three tours of military duty, in the revolutionary war; he was in the field at

the memorable battle of Princeton, Jan. 3d, 1777, on which the success of our struggle for independence seemed to be suspended. He however accounted it a merciful providence, in his after life, although never in principle opposed to defensive warfare, that he had, in no instance, been instrumental in taking away human life. On one occasion the corps in which he bore arms was commanded to fire on the enemy, but was instantly countermanded, and did not fire—nor on any other occasion was he called to discharge his musket on an opposing foe. On the approach of the British army to Philadelphia, in September, 1777, many of the citizens, who had been ardently attached to the American cause, fled into the adjacent country. That Mr. and Mrs. Eastburn were among the fugitives there is no reason to doubt; but the place of their residence, during their exile, if ever known to the writer, is not now in his recollection. Before the close of the summer of 1778, the British troops had evacuated the city, the citizens who had fled returned to their homes, and Mr. Eastburn and his wife resumed their occupations. The subsequent period, however, till the peace of 1783, was one of great public agitation; religion was in a languishing state throughout the land, and vice and immorality, the usual attendants of war, lamentably prevailed. So far as opportunity offered, Mr. Eastburn continued his former practice of attending meetings for prayer and Christian conference, and was usually a leader in them.

In something more than a year after marriage, as nearly as can now be ascertained, a son was born to the pious pair, whose story we are tracing. This child bore the name of Thomas; and there can be no doubt that many prayers were offered in his behalf, and much religious instruction imparted to him. But, contrary to the wishes of his parents, he insisted, at an early age, on going to sea. After fruitless endeavors to dissuade him from his purpose, he was committed to the care of Captain Benjamin Wickes, then an intimate and endeared friend of his father, and the commander of a merchant vessel which sailed from the port of Philadelphia. The statement of this venerable man, now an

elder of the church in his 82d year, as given to the writer a few days since, represents the conduct of young Eastburn, while under his superintendence, as orderly and correct. That he was not so, when he came to act for himself, it is grievous to mention. He, however, became first a mate, and then the commander, of a merchant vessel. By the failure of a mercantile house, into whose employ he had entered, he lost the little property he had acquired: and shortly after, on his return from the West Indies, in a vessel in which he was only a passenger, he was instantly killed by a cannon-ball, at the age of twenty-four or twenty-five years. This was at the time when the excesses of the French revolution were at their height; and the shot which killed Thomas Eastburn, seems to have been fired with a view to detain, or to capture, the vessel in which he was a passenger, with a view to plunder. The news of the death of their son soon reached his anxious parents. This correction of their heavenly Father they bore with a submission and resignation truly Christian; but it was manifestly painful for them to speak on the subject to any of their friends. Hence the memorialist, after his pastoral visit to the mourning family, never introduced the topic in his conversation with the parents; and hence, although he is satisfied that all the material facts of the case are here correctly stated, he is not quite sure that some unimportant circumstances might be different from the representation now given of them. It may serve to show how opposite are the sources from which consolation under affliction is sought by different descriptions of people, to relate an incident which took place on this sad occasion. Some of the sailors belonging to the ship in which Thomas Eastburn was killed, called on his mother, to narrate the particulars of the disastrous event. On perceiving how much she was grieved, one of them said—"Madam, he died without a bit of pain; the cannon-ball carried off his head all at once." Between the views of this sailor and Mrs. Eastburn, what a difference!—he thinking only of an easy death; she absorbed with the thoughts of that eternity into which her son was so suddenly hurried. This excellent woman, in a kind of reserved manner,

intimated to her pastor, in the single conversation he had with her on the death of her only son, that she had been unusually engaged, and, as she thought, assisted, in prayer on his behalf, for some time before his death; and this was the source, and the only one, from which she appeared to derive a ray of consolation. It is not improbable that the deep interest which, in the latter part of his life, Mr. Eastburn took in the spiritual concerns of seamen, was increased by the remembrance of his son.

We now return to narrate the events of most importance in the life of the subject of these memoirs, during the period which elapsed from his return from exile, till the termination of the awful pestilence of 1793. It has already been mentioned, that during the first part of this period, he continued his practice of attending meetings for prayer. But it appears that beside this, he sought a regular introduction to the gospel ministry. It is in the recollection of the memorialist, that before he left his father's house for college, which was in May, 1782, a letter in relation to the introduction of a man into the gospel ministry, without a liberal education, was addressed to that father. It cannot be stated as a matter of distinct remembrance, that this letter related to Mr. Eastburn; and yet no doubt is entertained that it did. The man concerned, it was understood, resided in Philadelphia. The letter was written by a delegate from the State of New-Jersey to the old Continental Congress, on which that delegate was then attending. The party to whom the letter was addressed was a leading member of the Presbytery of Morris county, all the members of which had, a short time previously, separated themselves from the Presbytery of New-York, and formed the Presbytery of Morris county—chiefly with a view to license men to preach the gospel, without requiring, as indispensable, a course of liberal study. But the manner in which the business to which this letter related was disposed of, in the Morris county Presbytery, is unknown to the memorialist; except that Mr. Eastburn was never under the care of that Presbytery. It is considered as probable, that the finances of Mr. E. did not permit him to spend

the time in preparation for the pulpit, which was required even by the Morris county Presbytery.

Certain it is, that shortly after this time, a proposition was made to the Presbytery of Philadelphia, to take Mr. E. on trial for the gospel ministry, without the literary acquisitions usually required in such a case. The minute of this Presbytery on the subject is not before the writer; but the following minute of the Synod of New-York and Philadelphia will show that the case had been referred to the Synod by that Presbytery. The name of Mr. Eastburn was indeed omitted, and no doubt with design, in the record; but there is no question that the reference was to him. In the minutes of the Synod,* at their sessions in May, 1783, the following entry appears:

"Through the committee of overtures, it was requested by the First Presbytery of Philadelphia, that the Synod declare to them their sense on this point, viz. whether a person without a liberal education, may be taken on trial or licensed to preach the gospel? The question being put, it was carried in the negative."

It was mentioned to a friend of the writer, by Mr. Eastburn himself, not long before his death, that the influence of the Rev. Dr. Witherspoon in the Synod, was chiefly instrumental in obtaining this decision. However that might be, and whatever might be the number of those who voted in opposition to the majority, the cause of Mr. E. had, it appears, but one open and active advocate. A daughter of the Rev. Dr. Sproat, now living, has within a few hours assured the writer, that she well remembers the emphasis with which her father said, on returning to his family from the Synod—"I have had to stand alone, in pleading the cause of Mr. Eastburn:" and then added, that he believed Mr. E. might do more good in preaching the gospel than some others who obtained license. The memorialist feels himself bound to state facts as he finds them; but it is not to be understood that he means to give an opinion, in opposition to that of the Synod on this occasion. It will appear hereafter in

* It will be recollected that this was before the formation of the General Assembly of the Presbyterian Church; and that this Synod was then the supreme judicature of that church.

what manner he did think and act, when called in Providence to take a part in authorizing Mr. E. to assume the character of a religious teacher. In the mean time, this decision of the Synod seemed to terminate all hopes in the mind of Mr. E. that he would ever be permitted to preach in the Presbyterian church. How much influence it had, or whether any, in turning his views to another communion, the memorialist is not prepared to pronounce. The facts are, that not long after this decision, an intimacy, which had not previously existed, took place between him and some brethren of the Baptist church; and that, in the issue, he received from a minister of that church rebaptization in the form of immersion. This took place at Southampton, about 17 miles to the north of Philadelphia.

The known conscientiousness of Mr. E. ought to prevent or remove all suspicion that, in this transaction, he did not act under a full conviction of duty. But whether that conviction was the result of due deliberation, and of enlightened views, is another matter. His purpose of doing what he did in this concern, appears to have been concealed, both from his wife and his beloved pastor and friend, Dr. Sproat. It is certain that he was never enrolled as a member of the Baptist church; and it is believed that he never communed in that church, even in a single instance. To satisfy his aggrieved wife, (for she was deeply grieved on this occasion,) he promised her that he would not leave the church to which they both belonged, while she remained in life; and he not only fulfilled this promise, but showed as little disposition to leave it after her decease, as he had done before.*

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* Mr. Hiram Ayres, whose signature appears at the close of the first of the following letters, very kindly consented, at the request of the writer of these memoirs, to endeavor to obtain authentic information from Southampton, in regard to Mr. E.'s rebaptization there. The foregoing account was just finished, when the following letters were received.

Philadelphia, March 21st, 1828.

Dear Sir,—In compliance with my promise, I wrote to Southampton for information concerning the late Rev. Joseph Eastburn,

CHAPTER III.

Mr. Eastburn enters into partnership—character of his partner—situation of his workshop, and conversations in it—his long and unabated struggle with adverse worldly circumstances—his conduct and sufferings in several seasons of pestilence—his kind attentions to the afflicted family of Dr. Sproat—the way providentially opened for his deliverance from worldly embarrassment, and for his becoming a religious teacher—plan for his services in the Northern Liberties of Philadelphia—he departs from that plan, and remarks on the subject.

NEAR the time of his being rebaptized, Mr. Eastburn entered into partnership, in the cabinet-making business, with Mr. Peter Lesley. A brief notice of this worthy

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and after considerable delay, received the following information from two different persons, one of whom was present at the baptism, and whose testimony is conclusive as to time, &c. He thinks it was in the summer of 1783, that Mr. Eastburn was baptized, and states that the ordinance was administered by the Rev. David Jones. But for your greater satisfaction, I have given the paper accompanying this, which you will perceive contains the information above stated; also some interesting circumstances—all of which is at your service. The other person to whom I wrote gives a corresponding statement; says it was between the years 1786 and '92, that he was baptized, and by the same person, and at the same place, as above stated. It appears from both the letters I received, that no record was made of the transaction in the church book. Since receiving those letters I have heard it said, that the Rev. Thomas Fleeson, of Blockley, was possessed of information concerning the subject of our inquiries. I accordingly wrote to him, but have not yet received a reply.

I am yours, &c.

HIRAM AYRES,
No. 14, *South Twelfth Street.*

REV. A. GREEN, D. D.

The letter to Mr. Ayres, to which his note refers, is as follows:

Southampton, March 17, 1828.

"DEAR COUSIN,—You wrote some time since, requesting such information from Southampton as could be come at, concerning

man ought to have a place in these memoirs. He was not only the partner and particular friend of Mr. E., but the remembrance of him is too grateful to the writer to admit of passing him by, without some memorial. During the six and twenty years, in which the memorialist sustained the pastoral relation to the second Presbyterian church of Philadelphia, Mr. Lesley was the sexton of that church. He was a man of great modesty, integrity, industry, and piety. His industry and prudent management of his

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Mr. Joseph Eastburn. I do not recollect the precise time, but think it was some time in the summer of 1788, that Mr. Eastburn came to Southampton, where he gave a very pleasing and satisfactory relation of his religious experience, before the church—dated his first religious exercise among the Methodists—but afterwards, becoming dissatisfied with their way, left them, and gave himself a member among the Presbyterians; said the Lord's presence was among them, and that he had enjoyed many precious seasons in their society; but to satisfy a scrupulous conscience, he had come to Southampton to be baptized by immersion—which ordinance was administered by Mr. David Jones. What I have now written I remember perfectly well, being present at the time.

"ELIAS YERKES.

"Mr. HIRAM AYRES."

"Mr. Eastburn did not give himself a member of the church at Southampton, his residence being in Philadelphia; therefore the church-book is silent about him. He was baptized only upon a profession of his faith in Christ, and went on his way rejoicing."

It will be observed that the statement which had been prepared before these letters were received, is not invalidated by them, in any thing except the date of the transaction to which reference is made. This date is in itself of little importance. Yet it may not be improper to remark, that it is incorrectly assigned to the summer of 1788. At that time the writer had been settled as co-pastor with Dr. Sproat for something more than a year; and he is well assured that the rebaptizing of Mr. Eastburn had taken place before his settlement, which was in April, 1787. Mr. Yerkes, the venerable member of the Baptist church at Southampton, who wrote the second letter, says explicitly—"I do not recollect the precise time." After the lapse of more than forty years, although facts may be distinctly remembered, dates can seldom be fixed, without some other aid than that of mere memory. The information given by Mr. Yerkes, as to Mr. Eastburn's views in seeking baptism by immersion, is a valuable addition to the previous account.

affairs, enabled him, under the divine blessing, to provide, in a very reputable and comfortable manner, for a numerous family; and by a careful attention to the duties of his station, and a uniform disposition and endeavour to oblige, he acquired a respect and esteem, which men of a more elevated rank do not always merit or obtain. The piety of Mr. L. was marked by simplicity and humility; he was "an Israelite indeed, in whom there was no guile." Such were his lowly thoughts of himself, that he sometimes needed counsel and encouragement to preserve him from despondence. He was truly devout; and no other neglect of his duties as sexton is recollected to have been ever laid to his charge, than that he was, occasionally, so engrossed by the services of the sanctuary, that he did not sufficiently notice the strangers who entered the church. If there was truth in this charge, of which the writer is doubtful, who that knew the cause, would not readily excuse, if they did not commend the man, whose devotion to his God produced a temporary forgetfulness of his fellow-worms? This humble and exemplary Christian, died in the faith and hope of the gospel, March 31st, 1816, at the advanced age of 79 years.

Mr. Eastburn was, for a long time, the clerk of the church of which Mr. Lesley was the sexton; and a small wooden building, in front of, and connected with, the base of the steeple, by which the church edifice was then adorned, furnished the workshop, in which these partners in manual labour pursued their occupation, with unceasing activity. The number of hours in the day, during which they toiled at their trade, was greater than usual. Mr. Eastburn once told the writer, that a man, who valued himself on his skill in the cabinet-making business, came from the country to the city, under the idea that city mechanics had easier times than their country brethren. He applied to Messrs E. & L. for employment as a journeyman. Employment was offered him, on condition that he should work the same number of hours in each day as his employers. The offer was gladly accepted; but in less than a week, the journeyman declared that "he could not stand it to work as they did," and left their service. This workshop was, for several

years, the resort of many who wished to converse with Mr. Eastburn on the subject of religion generally, or on the state of their own souls in particular. He conversed and laboured at the same time; and the observations he made, and the advice he gave, in these circumstances, were, in many instances, highly useful.

He was always fond of children, and seldom failed to gain their affection and confidence in return. From a school almost adjoining his shop, he was daily resorted to by a number of these youthful visitants, whom he supplied with little blocks, the remnants of the wood in which he wrought; and sometimes permitted them to build their tiny fabrics on the floor of his shop, while he watched an opportunity to say something to them, which he hoped they might remember with advantage. The following short dialogue between him and the writer's eldest son, then a child about six years old, may serve as a specimen of his conversations on these occasions—"Mr. E. Well Robert, you seem very busy—If you live, what business do you expect to follow? what do you expect to be? Robert. Why Mr. Eastburn, you know what my Pa is? Mr. E. Yes, your Pa is a minister of the gospel. R. Well, I intend to be a minister too. Mr. E. Ah, my dear, if you intend to be a minister, you must first be a good man. Remember that; for you had better be a chimney-sweeper, than a minister of the gospel, if you are not a good man." It is known that a number of individuals of unquestionable piety, now living, attribute their first religious impressions to the affectionate admonitions and instructions which in their childhood, or early youth, they received from this faithful servant of the Lord Jesus. His earnest prayers were doubtless constantly offered, in behalf of those who received his counsels; and "the fervent and effectual prayer of a righteous man availeth much."

After the close of the revolutionary war in 1783, till the establishment of the federal government of the United States in 1788, and, in a degree, for several years afterwards, there was a most deplorable stagnation of almost every kind of business. The produce of the soil was indeed abundant, but there was scarcely any foreign com-

merce; and in consequence of this, and the circulation of a paper currency, the precious metals had almost entirely disappeared—they had either left the country, or were hoarded by a few individuals. For the wares of mechanics, especially, the demand was very small, and the price unusually low. Mr. Eastburn's circumstances, in common with those of many others, became, from this cause, much straitened. But another cause increased his embarrassment. He had borrowed money to purchase a lot of ground, and on it had erected the house in which he lived till the time of his decease. The labour of building the house had, to a considerable extent, been performed by his own hands. But the lot was not paid for; and although his creditor never pressed him for the debt, yet he dreaded its increase; and to prevent the accumulation of interest, and to support a wife, now exceedingly infirm, and his son, then a boy, exertions and management, of no ordinary kind, were required. The writer well recollects the sympathy which he felt for this exemplary man, in witnessing the incessant labors, pursued both early and late, by which he endeavored to avoid debt, and to afford to a valetudinary wife the accommodations which she needed, and which he never suffered her to want. This struggle with adverse circumstances was not abated, till it terminated in complete success. It is believed that his debt, if not annually diminished, was always kept stationary, till it was ultimately cancelled, in the manner that will presently appear. In the mean time, the debtor, with an humble but cheerful trust in the providence of God, seized every opportunity that offered, to serve the Saviour whom he loved, and to engage in those spiritual exercises in which he delighted. Unless detained in his shop to prepare a coffin that was urgently demanded, he never failed to attend a weekly religious service of the congregation to which he belonged, and which was celebrated in a private dwelling, as well as every public service performed in the church, on the evenings of secular days. He often, also, after the fatigues of the day and a part of the evening, visited, conversed, and prayed with the sick.

In the manner above described, Mr. Eastburn passed

his life, till the occurrence of the memorable pestilence, which spread terror and desolation through the city of Philadelphia, in the year 1793. On that occasion, the city was soon abandoned by a large majority of its inhabitants; but the senior pastor of the Second Presbyterian church, with the clerk and sexton, remained at their posts. The then junior pastor of that church, the writer of these memoirs, having, with his wife, suffered among the first subjects of the disease, and while yet in a state of imperfect convalescence, was called by a singular providence into the country, where he remained, with his family, till the calamity had subsided. But never, while memory remains, can he forget the distress of that awful period. Many of his dearest friends and most esteemed parishioners were hurried to the grave. Among the rest, his venerated and beloved colleague, with his wife, two of his children, and an amiable daughter-in-law, became the victims of this awful scourge. Mr. Eastburn did not escape a severe attack of the prevailing pestilence; but his life was spared—spared in rich mercy, not only to those to whom his after ministrations in the gospel were so eminently blessed, but to many who, during the pestilence, were destitute of every other friend and helper. The family of his aged, endeared, and deeply afflicted pastor, received his most assiduous attentions. To them, as a relict of that family, still in life, has recently and with much emphasis expressed it to the writer, "he was like a good angel." He visited them daily, to inquire after the state of their health, or more commonly the state of their illness; to take charge of their concerns, and to provide for their wants, as if they all had been his own—his own indeed they were, for affection and sympathy made them such. As one after another of this mourning family fell before the destroyer, Mr. E. was still present, to see that the corpse was decently laid out, the coffin prepared, and the funeral rites performed, with all the respect which the urgency of the times would permit. Such were his attentions and exertions, unabated and undismayed by disease and death, which stalked on every side, till, as the concluding part of his sad employment, he deposited in the house appointed for all living,

the mortal remains of his beloved pastor, and those of his wife.

It appears from the diary of Dr. Sproat, a part of which has been published, that for a considerable length of time after the general prevalence of the yellow fever, and the flight of the citizens, he met a few of the pious people of his charge who remained in the city, both on the sabbath and on some other occasions. On all these occasions, without its being testified particularly to the memorialist, he has no doubt that Mr. Eastburn took a leading part; and also, in rendering, in a more private way, every service, both of a spiritual and temporal kind, to the sick and the dying. His own attack was before the disease had attained its widest spread; his recovery was speedy and perfect; and he afterwards retained his health, till health was restored to the city at large.*

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* The following extract from the writer's printed sermon on the death of Dr. Sproat, with the accompanying notes, will serve to illustrate some of the facts referred to in this part of the memoir:

"The painful infirmities of age, under which Dr. Sproat laboured for a considerable time before his death, he bore with a cheerful fortitude. Since the twenty-third day of August last, he had been looking for death, and ripening for it with uncommon speed. On that day he completed half a century of years in the character of an ordained minister of the gospel; and thenceforward, to the time of his death, the larger portion of his waking hours were spent in the immediate acts of devotion, or of devout meditations and aspirations of soul.(*) He endured the severe distress which was inflicted on his family without the least repining.(†) At the funeral of a dear son he might with peculiar propriety use the language, for he eminently possessed the spirit of Job.(‡)

"His death was easy, and he was rational to the last. A short time before he expired, and after he had lost the power of speech, being asked if he felt the support of religion, he answered by the signal of lifting up his hands and his eyes to heaven.

(*) "This is confirmed not only by the observation and testimony of those who were most about him, but by what appears in his own diary. This diary exhibits one of the most instructing views of the exercises and temper of a Christian, especially when under affliction, that perhaps has ever been seen.

(†) "His eldest son with his wife, and his youngest daughter, died within the space of a month. The doctor himself, and Mrs. Sproat, were added to the number in less than a month afterwards.

(‡) "Enfeebled and trembling with age, the Dr. followed the corpse of his son to the grave, and after it was deposited, leaning on his staff, he pronounced only these words,—'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Amen!

Mr. Eastburn passed through three other seasons of desolating pestilence, which occurred in Philadelphia, in the successive years of 1797, 1798, and 1799. Those with which the city was visited in 1802 and 1803, were comparatively slight and partial. Of these, that of 1798 was not less fatal and terrific than the one of 1793, of which we have taken a more particular notice. In 1798, Mr. E. suffered more severely from the prevalent malignant fever, than he had done five years before—it brought him in appearance to the verge of the grave. The faithful and vigilant nursing of his infirm wife, was the principal means, under the divine blessing, of preserving his valuable life. He had in this illness a very earnest desire to depart, and to be with his Saviour. "But I could not obtain my discharge," was the language which he used, in speaking to the writer of his feelings and views at this period; and this language carried in it more meaning than he could have thought of at that time. He was not "discharged," because he had yet to render services, in the church militant, of the most important kind. He had not yet had an opportunity to sound the gospel trumpet, in that public manner in which he afterwards did, and for which hundreds, perhaps thousands, will bless God to all eternity.

The providential dealings of the Father of mercies with his dear children, are often such as they do not understand at the time; and which astonish them on the review. The exertions, and anxieties, and privations,

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"The respect which was shown to his remains, at a time which precluded it in almost every other instance, was a proof of the high esteem in which he was held."(*)

(*) "During the late distressing scenes which were witnessed in this city, the almost universal mode of conveying a corpse to the grave was in a hearse or a cart; and the attendants consisted only of the person who drove the carriage, the grave-digger, or a negro hired for the purpose, and, in a few instances, two or three mourning friends. But in the case of Dr. Sproat there was a procession and bearers of the dead, which, as it was more striking to the beholders, in the circumstances in which it happened, than the most splendid funeral that perhaps the city ever produced, so it was a much stronger proof of the affection which was felt for the deceased, than the greatest parade, in ordinary times, can possibly be. The pious people who had met at the church for prayer, formed a procession of about fifty persons, and some religious negroes voluntarily offered themselves to carry the bier."

of Mr. E. in the seasons of yellow fever through which he passed, were certainly great, and at times exceedingly trying; although it is believed that he suffered little, perhaps nothing, from the fear of death, as a personal concern. Yet he not only suffered extremely by disease, especially in 1798, but the scenes of human misery with which he was surrounded, and which in many instances admitted of no relief, were distressing beyond description. The toil he endured both by night and by day, in making coffins for the dead, and in visiting the diseased and the dying, were burdensome in the extreme. Above all, the multitude of immortal beings, (sometimes a hundred in a day,) whom he saw passing into eternity, the most of them ignorant, and many of them vicious—must have produced on a mind like his—always sympathetic, and always deeply impressed with the realities of that unchanging state of happiness or misery upon which death sets its seal—feelings, which nothing but the grace of God, added to much natural fortitude, could have enabled him to endure. These, notwithstanding, were the very dispensations of Providence which were made to contribute to his future comfort and usefulness—which brought him into that sphere of action in the church of Christ, to which he had long been looking as an object of intense desire, and which he had often resigned as hopeless. The avails of his mechanical business, of which the making of coffins is always a very profitable part, were such, (although he took no undue advantage of the necessities which the pestilence created) that he not only cancelled all his debts, but accumulated a little capital, which enabled him afterwards to live without labor, to make all his ministerial services perfectly gratuitous, to do many charitable acts while living, and to provide for the support of a preacher in the mariner's church at his death. In another and a still more important respect, were the desolations of pestilence made instrumental in opening the way for his preaching the gospel. They produced a demand for his services, which it was not easy, if it had been lawful, to resist. To be prepared for an uninterrupted narrative of the several steps by which this was brought about, an account of the manner in which he

passed the various seasons of pestilence that have been noted, has been given at once; and has carried forward the story of his life, as connected with these events, to a period from which we must now look back for several years.

The church to which Mr. Eastburn belonged was collegiate. The congregation worshipped in two places, and in those the two pastors preached alternately. Each of these congregations, of course, on the death of one of the pastors, and till the settlement of another, would be deprived of half the supply of the public and regular preaching of the gospel; or else, a portion of ministerial labour was to be taken from one, at the expense of the other. The Northern Liberties of the city contained one of these congregations, which was yet in an infant and very feeble state, and had contributed, and could contribute, but little to the support of the gospel. It was therefore made a question, on the death of Dr. Sproat, whether the attempt to establish a Presbyterian church in that place, and at that time, ought not to be abandoned. This idea was resisted by the remaining pastor; but it seemed neither practicable nor proper to resist the opinion, that his services should be chiefly, and almost wholly, given to that congregation which was fourfold the more numerous of the two, and from which nearly the whole pecuniary expenses of the collegiate church had been, and was still to be defrayed. The remaining pastor, who was the present writer, and who must now speak of himself and his agency much more frequently than he could wish, gave as much attention as he could to the feeble congregation; but it was without a regular supply for six years in succession. It was mournful and embarrassing to witness this destitution; and to hear applications for religious instruction which could not be complied with. To afford some relief, the pastor resolved, that, in addition to the occasional services which he might be able to render to this part of his charge, (for such he still considered it,) he would open a weekly meeting for religious exercises, on the evening of the Lord's day, and commit the conducting of it, subject to some general directions from himself, to Mr. Eastburn.

The plan for the exercises of this meeting was as follows:—The children and youth of the congregation were to be the principal objects of attention. They were to come together in a large school-room, to repeat to Mr. E. the Westminster Shorter Catechism, with the hymns and forms of devotion prepared for children by Dr. Watts—the forms of devotion somewhat modified, and reprinted in a primer-like form, for the occasion. The parents of the children were invited, and any others who chose were permitted, to attend at these meetings; and after prayer and singing, the children were to repeat their catechism, hymns, and prayers, to Mr. E. and he was then to make such explanatory remarks on the catechism as he thought proper, and to address, first and principally to the children, and then to their parents and other attendants, such exhortations of a practical nature, as he judged would be for edification. These exercises were to be followed by prayer, and to be concluded with singing a hymn or psalm, with the doxology. Such was the plan adopted by the pastor—adopted without consultation with others, and for which, if he deserved the blame to which a few of his ministerial brethren saw fit to subject him, it cannot be denied that it belonged to him exclusively. The sequel will show that it did lead to some abuse; but that this abuse was speedily and completely corrected; and the issue was unquestionably of the most salutary kind. Certain it is, that the pastor was entitled to no praise or commendation whatsoever, for being, as he undoubtedly was, the chief instrument of introducing Mr. E. to the wide field of usefulness which he afterwards entered; for there was not, at that time, in the mind of the pastor, any conception that such a result would be produced. He had no expectation that Mr. E. would do more, or go farther, than teach the children and youth, and exhort and pray with them and their parents, agreeably to the plan that has been specified; and he supposed that even this would be no more than a temporary measure. In a word, all that ensued was unforeseen and unexpected, and the pastor only acted on the several emergencies which subsequently occurred, as his sense of duty dictated at the time.

The original plan appeared evidently to be attended with a divine blessing. Since the writing of these memoirs was commenced, word has been sent to the writer, that one or more Christians of distinction trace their conversion to the instructions, and exhortations, and prayers, which, in youth, they heard from Mr. Eastburn, in the school-house at Campington. The pastor attended these meetings on a few occasions at the first, to afford his countenance and aid in executing the plan he had devised. He finds in his diary for January 31st, 1796, the following entry:—"In the evening I went and drank tea at Mr. Eastburn's, and went with him to the society at Campington. The people were very solemn, and the children appeared to be much affected." This was no peculiar occurrence—it was only a single instance of what was usually, and almost uniformly, witnessed at these interesting meetings. So interesting, indeed, they soon became, that the school-house would not contain the numbers of which they were composed, and they were therefore transferred from that house to the church.

It was natural for Mr. E. when he found a crowd of attentive listeners at these meetings, originally intended chiefly for children and youth, to make his address to the adult part of his audience longer and more particular than he did, or perhaps ever thought of doing, at the first. Many of his hearers, moreover, had no regular connexion with any religious society: some of them seldom, if ever, attended any other place of worship, and were not only extremely ignorant of the fundamental doctrines of the gospel, but, till now, utterly careless, in the matter of their soul's salvation. On seeing a crowd of this description, attentive and serious, who could censure him for extending his address to them, into a discourse, equal to a sermon in length? But his error was, and it must not be disguised, that he gradually diminished his attention to the youthful part of his audience, till at length he almost, or altogether, passed them by, took a text, and made as regular a discourse as he was capable of, to the promiscuous assembly which filled the small church in which his addresses were made. It was at that time, and it still is, the conviction of the writer, that Mr. E.

would probably have done more good, had he adhered to the original plan, with no other change than a lengthening of the concluding address; instead of suffering that address gradually to supplant the catechetical instruction, and special pious admonition of the young.

This change of plan, which was made, and for some time continued, without the knowledge or suspicion of the pastor of the church, was, when he became acquainted with it, the cause of considerable uneasiness. It was also disapproved by the most discreet and judicious members of the congregation; but it was extremely popular in the neighborhood of the Campington church, and with some others who resorted to it statedly, on the evening of the sabbath. The writer recollects, and indeed has found the time noted in his diary, that with a view to ascertain from personal observation, whether, besides their irregularity, there was any thing exceptionable in the addresses of Mr. E., he attended one of these meetings, and took care to mingle with the crowd, in such a manner as not to be observed. The experiment satisfied him fully, that the discourses of Mr. E., although in a measure immethodical and unconnected, were still sound in doctrine, and well calculated to benefit his hearers. Under this conviction, and considering the destitute state of the people, and the influence which Mr. E. had over them, no interference was attempted—it was believed to be not only injudicious, but, in the circumstances of the case, absolutely inconsistent with Christian duty. It was also expected, that when an additional pastor of the collegiate church should be chosen, which was then believed to be near at hand, and which shortly after took place in fact, these irregular exercises would, in that place at least, be terminated as a matter of course.

CHAPTER IV.

Unhappy consequences of Mr. Eastburn's acting as a catechist and exhorter without a regular designation; the manner in which the evil was arrested; Mr. E.'s examination and qualified licensure by the Presbytery of Philadelphia.

In an early part of the summer of 1799, a collegiate pastor of the church to which Mr. Eastburn belonged, was ordained; and public worship was, in consequence, regularly celebrated, twice on the sabbath—at Camington, as well as in the associated church in the city. The urgency, therefore, which had led to Mr. E.'s employment as a catechist and an exhorter, was now terminated. But his labors had been so acceptable, and so evidently blessed, that he thought he ought not to discontinue them; and for the same reason, his pastors were reluctant to attempt to lay him under any restriction. He therefore continued, for nearly six years, to exhort on the evenings of the Lord's day and at some other times, both in the Northern Liberties of the city and in several other places. Toward the latter part of this period, the ill effects of Mr. E.'s appearing as a public teacher, without any regular call or appointment to such an office, became painfully manifest. Several individuals, utterly unqualified to teach and admonish others, became exhorters and leaders in religious meetings; and considered themselves entitled to assume these characters, in consequence of being able to plead the example of Mr. E. The evil was increasing, and the embarrassment it occasioned to the pastors of the church to which these unauthorized teachers chiefly belonged, was not small. To endeavor to arrest the evil by an explicit prohibition, would, it was thought, hazard the peace of the congregation; and to suffer it to proceed, seemed inconsistent with a faithful discharge of duty. In these circumstances the irregularity was corrected, in a manner which the writer of these memoirs has always considered as peculiarly providential, and as laying him under special obligation

to divine grace and goodness. The facts were as follows—The writer had been so occupied in the course of a certain week, that Saturday had arrived, without his having even selected a text for a discourse on the following day. On opening the New Testament with a view to such a selection, one of the first passages that met his eye, was Gal. vi. 3—"For if a man think himself to be something, when he is nothing, he deceiveth himself." The determination was immediately formed to discourse on these words, and to show how, in religious concerns, this text is verified, in a variety of instances. Five such instances occurred, and were rapidly minuted down, before the connexion of the text was carefully examined, or a commentator consulted. On looking into Doddridge, it appeared that, in his opinion, the words were specially intended as "a caution against vain-glory and an overweening opinion of ourselves;" and in a note he states it to be the opinion of Mr. Locke, that the following verse has a particular reference to false teachers. This immediately suggested that a sixth particular might consist, in an application of the text to those who take on themselves the office of public teachers of religion, without either qualifications for, or call to such an office. But it was speedily resolved to omit this, lest, in the particular circumstances of the congregation, the contemplated application might appear to be too pointed, and thus be productive of disturbance. To this resolution, however, the pastor, on a little reflection, found he could not adhere. The words—"not handling the word of God deceitfully," flashed on his mind, with a force which almost made him tremble. He saw that if the text he had chosen rendered the particular in question peculiarly applicable to his charge, this was so far from furnishing a reason for the omission of that particular, that it formed an imperious demand that it should be retained, and be distinctly and prominently presented. It was accordingly retained, and made the last of the series. The effect was salutary beyond all expectation. The impression produced by this discourse was powerful, and yet, so far as was ever known to the pastor, not offensive. The unqualified exhorters never again, it is

believed, attempted to speak in public. But on the Wednesday morning following, Mr. Eastburn came to his pastor, and in a long conversation opened his mind freely. He said that the sermon he had heard on the sabbath, had deprived him of sleep, and had led him to close self-examination. He appeared to be particularly distressed with the apprehension, that he had been "thinking himself to be something, while he was nothing." Such, he was told in reply, was not the estimate made of him by the preacher, either when the sermon was delivered, or at any other time; but on the contrary, that he was believed to be qualified to do good, and that he had done good, by taking the lead in social exercises of religion; still that it should be our care to do good in such a way as not to do harm at the same time; and that he could not but be sensible that his example had furnished a plausible pretext, for some who were wholly unfit to discourse publicly to others on the great doctrines of the word of God, to assume the awful responsibility of doing it. The result was, that he threw himself entirely on his pastor to direct him how to act; and was promised that his case should receive the most serious and deliberate consideration. This conversation, which lasted from early in the morning till one o'clock, took place, as appears from the writer's diary, on the 12th of December, 1804, and the writer has often looked back to the circumstances which led to it, and the consequences which followed it, as furnishing for him a subject for humble gratitude to God—gratitude that he was, without plan or design on his part, in a sort compelled to do that which not only arrested the progress of evil, but opened the way for the eminent and extensive usefulness of the holy man whose memoirs he is now writing.

It was so ordered in providence, that about four years before the occurrence just stated, a plan had been devised for providing a chaplain, of the Presbyterian denomination, for the jail, hospital, and bettering-house of the city of Philadelphia. This plan, with some considerations urging its adoption, had been printed in a pamphlet form, and distributed among those who, it was supposed, were likely to favor it and render it effective. But no

suitable candidate for the deficiency could be named, and hence the whole plan met with opposition from some, and with indifference from many; and the present writer, by whom it had been drawn up, had already considered his attempt as finally abortive, when he found himself pledged to consider the case of Mr. Eastburn, and advise him as to the course he ought to pursue. It did not require much meditation to think of him as a fit person, and in some respects the fittest that could be found, to act as a chaplain to the public and charitable institutions which have been mentioned. The management of those institutions was much in the hands and under the influence of the Friends or Quakers; and with them the very circumstance that Mr. E. was not a regular clergyman of the Presbyterian church, would render his stated access to these establishments more easy and acceptable, than if he had been clothed with the regular clerical character. With others, also, who had been hostile or indifferent to the plan first proposed, Mr. E. was highly popular; and that he was admirably qualified to perform the duties of a chaplain to those who were in a state of suffering, whether through misfortune or crime, was admitted by all. After, therefore, consulting with a number of his friends, and finding that Mr. E. was cordially willing to accept of the appointment contemplated, the writer determined to endeavor to obtain in his behalf, from the Presbytery of Philadelphia, a designation to the duties of a chaplaincy; with a license also, to exhort and pray with Christian assemblies generally, as opportunity might offer. Accordingly, the memorial recited in the minute of the Presbytery, which will presently appear, was drawn up, and subscribed by a number of influential individuals. During the interval between Dec. 12th, 1804, and May, 1805, the impression of the writer is (but without a distinct recollection) that Mr. E. did not often, if ever, address promiscuous assemblies; but confined himself chiefly to taking a leading part in meetings for prayer and religious conference, to the visitation of the sick, and to conversations with individuals whose minds were seriously exercised in regard to their spiritual state.

The following extract from the minutes of the Presby-

tery of Philadelphia, will sufficiently explain the whole process by which Mr. E. was regularly authorized to perform the duties of a religious teacher, the conditions and limitations under which the authority was granted, and the examination to which he was subjected when the grant was made. The Presbytery was remarkably harmonious in all the discussions which took place at the time, and entirely unanimous in the result.—A venerable member, now deceased, remarked to the writer, after the adjournment, that he thought a divine influence had most sensibly pervaded the judicature of the church on this interesting occasion.

"At a meeting of the Presbytery of Philadelphia, May the 14th, 1805—

"Present Drs. Green and Blair; Messrs. Irwin, Davenport, Russel, Milledoler, Latta, Boyd, Potts, and Janeway, ministers.

"A memorial signed by a number of members of several Presbyterian congregations in Philadelphia, was brought in, read, and is as follows—

"'*To the Reverend Presbytery of Philadelphia.*

"'We the undernamed inhabitants of Philadelphia and the liberties thereof, beg leave to lay before Presbytery the following memorial, viz.

"'We represent that the circumstances of those who are confined in the Bettering-House, Gaol, and Hospital of the City of Philadelphia, in being deprived of the instructions and consolations of religion, are calculated deeply to affect the minds of those who suitably estimate the value of evangelical truth, and know the worth of immortal souls. Influenced by the consideration of these circumstances, a number of the ministers and other members of the Presbyterian churches in Philadelphia, did, about four years since, devise and endeavor to execute, a plan for committing to a regular Presbyterian minister, the charge of the unhappy people in the public establishments mentioned. This plan is herewith submitted to the Presbytery, that our views and designs, and the reason which in our opinion justify them, may the more distinctly

appear. For though we do not propose exactly to adopt the plan which is exhibited in the printed pamphlet, yet the considerations by which it is supported, are those which still influence us.—But we beg leave to remark, that the plan, thus exhibited to the Presbytery, was not carried into effect at the time it was devised and printed, principally because a suitable and popular candidate, for taking the charge of the establishments in question, could not be held up to those who were requested to subscribe for his support; and till the present hour the whole business has been suspended, for this reason. In the mean time the ministers and members of various religious denominations have occasionally visited the Bettering-House and the Gaol, and spoken to the people who are there confined. Among those who have performed these acts of religious charity, none has been so assiduous as Mr. Joseph Eastburn, a member in full communion with the 2d Presbyterian congregation of this city, and none, we truly think, could be more acceptable or useful than he. We do, therefore, with all deference to the reverend Presbytery, respectfully submit it to their very serious consideration, whether it might not be highly advantageous to the interests of religion, if the said Mr. Eastburn should be by them appointed a catechist or evangelist, for the express purpose of taking the charge, under their direction, of the Bettering-House, Hospital, and Gaol of this city; with permission, also, as occasional opportunities might offer, of speaking to others on the great subjects of religion. It is, no doubt, well known to the Presbytery, as it is to the undersigned, that Mr. Eastburn has been, for some years, in the practice of exhorting smaller or larger assemblies of the people on the concerns of their souls, and that his labours have been very acceptable to many. If he should receive authority from the Presbytery to continue this practice, with the special designation of the public institutions mentioned, as his particular charge, and under the control of the Presbytery, would it not rather prevent, than become a precedent for, the violation of the established order of our church? Could it be pleaded as a precedent for introducing men into the ministry, indiscriminately, without those literary

qualifications, or that regular process of trial, usually demanded? Would it not rather be analogous to what other Presbyteries have lately done, and the General Assembly approved? This we fully submit to the wisdom of the Presbytery; being ourselves sincerely attached to the excellent order established on this subject generally, by the constitution of our church. We have, on the whole, nothing further to add, but that we know that Mr. Eastburn is so well esteemed in the city, that the appointment we suggest would immediately render practicable the plan for supplying the institutions in question with regular religious instruction and visitation; that his acceptance among other denominations is such, that he would be likely to obtain their countenance and approbation in this work; that the very circumstance of his not being a regularly ordained clergyman of our church, would of itself facilitate his entrance into the institutions contemplated; and that if Presbytery, as we hope may be the case, shall find their way clear to authorize him to take the charge of these establishments, we the undersigned are ready to use our endeavors to obtain for him such a salary as may enable him to devote his time to this important work.'

'*Philadelphia*, *May*, 1805.'

"This memorial was made the subject of much deliberation, inquiry, and discussion.—In the course of which it appeared, that Mr. Eastburn, to whom the memorial refers, has received baptism for himself in adult age, though he had been baptized in infancy; and was still disposed to consider infant baptism in a different light from that in which it is viewed by our church, though *he* has always remained in communion with that church, and shown no disposition to urge his peculiar sentiments on others. On the whole, after a careful consideration of the case, the Presbytery, feeling most sensibly the importance of providing for the religious instruction and assistance of the unhappy persons confined in the places mentioned in the memorial, and desirous at the same time to do nothing contrary to the principles and usage of the Presbyterian church, determined to specify distinctly the condi-

tions on which they would agree to take Mr. Eastburn under their patronage. These conditions were the following—

"1. That he adopt the Confession of Faith, catechisms, government, and discipline of the Presbyterian church, (the article of baptism alone excepted) and agree to walk by them as the rule of his faith and practice.

"2. That he be willing to engage, and do engage, that on the subject of baptism (retaining his own sentiments) he will leave those with whom he may have intercourse, in the undisturbed possession of their creed and opinions; and that whenever applications shall be made to him in regard to baptism, he will direct the applicants to some regularly ordained minister.

"3. That in receiving from this Presbytery authority to teach, he do not consider himself a candidate for the pastoral office.

"4. That he agree to submit, in the discharge of his duty, to the directions that shall from time to time be given him by Presbytery.

"5. That the authority to teach which may be conferred, shall cease whenever the Presbytery, or Mr. Eastburn, shall judge its continuance to be no longer expedient.

"6. That in the execution of the trust that may be conferred by Presbytery, it be understood that he will in all respects endeavor to avoid giving offence, by taking care not to violate unnecessarily the sentiments and opinions of those among whom he may be called to labor, and by the exercise of an exemplary humility, prudence, and condescension.

"Mr. Eastburn was then introduced to the Presbytery, and the above conditions were twice read, and he fully agreed to each and all of them as reasonable and proper, and as forming the system by which he would act in the execution of the trust which the Presbytery might commit to him, in consequence of the prayer of the memorial.

"Presbytery then conversed with Mr. Eastburn on his experimental acquaintance with religion, and questioned him on some of the leading truths and doctrines of the

Christian system, and having obtained entire satisfaction on these subjects, came to the following resolution, viz.

"*Resolved*, That Mr. Joseph Eastburn be, and he is hereby authorized, to explain and discourse on the sacred scriptures, to catechise and exhort in the Gaol, Alms-House, and Hospital, of the city of Philadelphia, and also, as occasional opportunities may offer, to speak to collections of people in other places, on the concerns of their souls.

"Ordered, that the stated clerk furnish Mr. Eastburn with an attested copy of the preceding memorial, and of the subsequent proceedings of Presbytery relative to him.

"Extract from the Minutes of the Presbytery of Philadelphia.

"George C. Potts, *Stated Clerk*."

CHAPTER V.

His license entirely satisfactory to himself—his fidelity and success in the Hospital, Alms-House, and Prison of Philadelphia—his labors, various and incessant, and acceptable to different denominations—he is principally instrumental in forming a congregation—death of his wife, and entire relinquishment of his mechanical business—becomes stated preacher to the Mariners.

The resolution of the Presbytery of Philadelphia already recited, formed the license, or conveyed the ecclesiastical authority, under which Mr. Eastburn performed his ministerial services to the end of his life, a period of about four-and-twenty years. The conditions on which he accepted the office of a religious teacher, imposed on him no irksome restraint; for it is believed they were not different from those which he would have chosen, if the choice had been wholly left to himself. It is not known that he ever desired to sustain the pastoral relation, or to administer the sacraments, or to share in the government of the church, or to change the sentiments of an indivi-

dual on the subject of baptism. To proclaim the messages of salvation—to impress the momentous truths of the gospel on the hearts and consciences of careless sinners, to guide inquiring souls to the Saviour, and to edify the people of God by private, as well as by public discourse, appears to have comprised all that he wished, and all for which he considered himself as qualified; and as this was a field of usefulness as ample as he probably had any inclination to enter, so it is certain that in this he labored with a most exemplary diligence, and a most unusual success.

His first special designation was to those who were confined in the three public establishments which are mentioned in the memorial presented to the Presbytery; and the assiduity and tenderness could scarcely be exceeded, with which he endeavored by every mean in his power to promote the spiritual welfare of these children of poverty, misfortune, or crime. He visited them often; he instructed and counselled them; he reproved some and encouraged others; he was found at the bedside of the sick, the maimed, and the dying; he sympathized with all, and as frequently and fully as opportunity would permit, he united with them in social worship, and preached to them with zeal and fidelity. All this will best appear from some of his own statements.

The following connected narratives were found among his manuscripts.

"I am requested to keep in writing the case of a woman that had been confined in one of the cells of the Pennsylvania Hospital—which is as follows. As I was passing the place, I heard the most plaintive voice, crying 'Oh! my burden is too heavy for me to bear! My sins are too great to be forgiven.' I called aloud to her—'if your burden is ever so heavy, Jesus invites you to come to him, and he will give you rest; and if your sins are ever so great, he can freely pardon them all.' She immediately called me by name, and desired me to open the door (which I could not do) but inquired where she had known me. She said it was when I kept meeting in the Northern Liberties, and had many children about me—that she was one of them, and that those were her happy days.

She said if she had only gone on to serve the Lord as she did then, she might have been happy. But she did not—and now she was shut up in that dismal place. My mind was much affected to hear the poor creature thus exclaim; but shortly after, she made her escape at midnight, and went to her home. I visited her there, and found her mind more composed. But her friends did not like that any one should speak to her, or that she should go to any place of worship; and if she did, they would shut her out of doors all night. But the Lord had pity on her, and called her to his blessed home, 'where the wicked cease from troubling, and where the weary are at rest.' When she was near her end, she sent for me, and with pleasure told me what the Lord had done for her soul. She had a full assurance of her eternal happiness, through a precious Saviour, and hoped to meet me in heaven. As I was then going a journey, I saw her no more—she died while I was away.

The Lord can make the way-faring, though fools, wise to salvation.

This has encouraged me to pay attention to the poor deranged people in the Hospital; and I now record some things more which took place there. Going into a ward where many of them were together, an elderly gentleman who had been long there cried out—'What, sir, are you come to preach to us again?' I replied, 'Yes, sir, if you will please to come into another ward and hear—I have no authority to compel you.' 'But you have,' replied another. 'Does not your Lord and master command you to go out to the highways and hedges, and compel sinners to come to him?' I replied, 'That is true, my friend, and will you come?'—'I surely will,' said he: and many of them did attend worship at that time. I took for my text the words—'Compel them to come in.' He who mentioned them appeared much engaged, and entreated me to go to their ward again, which I did. He soon after recovered his use of reason, and was set at liberty.

At another time, some of the doctors wished to see what effect it might have upon some that were quite bad, to bring them in. A number were accordingly brought

and placed before me—one with his hat covered with dirty feathers, which he had picked up. Some of them appeared very uneasy, and kept stamping and looking very wild at me and others—one figuring in the sand on the floor, and then looking at me, as though he were taking a likeness. This drew the attention of the people who were in their senses, so much, that I thought our meeting would be broken up. I tried to keep my mind composed, and to beg the Lord to direct me what to do. I thought it would be best to surprise them; and I jumped up suddenly before them, and called upon them to attend, telling them we had come there to worship Him that made us, and had given us our reason at first, and could restore it to those who had lost it; that we did not know what he might do for us, if we should sincerely pray; and now, said I, if you will be quite still, we will endeavor to pray. They saw me go upon my knees, and to the surprise of all, they immediately kneeled down, and the feathered hat was thrown aside. After prayer, they all rose and sat down, looking earnestly at me, and remained quiet until all were dismissed. Some time after, the steward, Mr. Francis Higgins, desired to know if I would be willing he should bring a man out of a cell into the meeting. I told him, if he could be kept in order I was willing. He then brought him—a very large man. I went up to him and welcomed him to take a seat. They then brought another, very bad, and put this man by the side of the first—The second man began to shuffle and make a noise, on which the first seized him fast by his knees, and told him he must be perfectly still there, and kept him in order all the time of worship, and did not move himself, except when I was speaking of what the blessed Saviour had done for poor sinners—how many dreadful cases he had relieved—he then clasped the other round the neck, as if he wished they might be benefited also; and after worship went quietly to his cell again.

A woman called at my house, desiring I would speak to a friend of hers, confined in one of the cells. I inquired for her, and was told she was so unreasonable it would be in vain to say any thing to her. I observed I would wish to comply with the request of my friend. They

then went and put some decent clothes on her, and invited me to go in. She cried out—'I do not know that man.' True, said I, but you know such a lady. She, I said, desired me to come and see you. She then began to measure the shawl they had put on her with her knuckles, as fast as she could. Why, said I, do you that? 'I must, I must,' was the answer, 'for I am a great sinner.' So am I, was the reply, but I am come to tell you about a great Saviour, who is able to save you and me. She then stopped, and sat as still as was possible for any one to do, and listened to all that I said without uttering another word. In a short time after she came to herself, so far as to leave the Hospital, and took lodgings for herself; and then desired to see me. I found her composed and solemn. She desired me to pray and return thanks with her; and when she rose up to go to prayer, she lifted up her hands and said—'O Lord, help me to unite with thy servant now in prayer,' and then fell upon her knees.

Dr. Rush desired me to visit a patient of his, also, in one of the cells. The gentleman was much distressed, and complained that he was worse than a brute; that he could not act as a rational creature; that when he eat he was so ravenous that he was shocked at himself—he was very melancholy. Visiting him on a Sabbath day, he inquired if I was not about to have worship in some part of the Hospital. I told him I was. He requested to attend with us. The steward observed, it was contrary to his orders to let him come out of his cell. The gentleman said, if Dr. Rush was there, he would let him come. At that very instant, unexpectedly to him or any of us, the doctor appeared, passing the cell door. He called out, 'Oh, Doctor, shall I not be permitted to go to meeting here?' Certainly, replied the doctor. He appeared overjoyed, and attended with great apparent devotion; and afterward entreated me to go back with him to his place, which I did, and often tried to encourage him. He had not been allowed any book before, but now earnestly desired to have a Bible, which was allowed him. But his constitution was very weak, and he gradually declined in body, until nature sunk. He was not able, as far as I

could find, to say any thing about the state of his mind, until death closed the scene.

Doctor Rush also desired me to visit a Doctor, who had come from the West Indies in a consumption, seeking the advice of physicians, and to try a change of climate. But he was very fast sinking under the disease. He had a room furnished in the Hospital, and every attention possible paid to him. I went with one of the managers to see him, and told him Dr. Rush had desired me to come, and what was my errand. He received me politely, but said but little. I endeavored to improve the time to the best of my knowledge, and hope I was directed by the blessed Spirit to a word in season. I urged the necessity of prayer to the Lord, who alone could help him; and desired to know if he would have me to pray with him. He seemed rather to consent, than to ask it. But in time of prayer, his mind was filled with wonderful joy; and when I rose, he clasped me with both hands, and said it was the happiest visit to him that ever he had; and that he was under great obligations to Doctor Rush for many favors, but none was so great as sending me to visit him at that time; and he desired me to come again. But in a few hours after, on the same day, he expired. The manager, who was of the Friends' society, was so much pleased with what he beheld, that he wrote me a permit to visit the Hospital when I pleased, and gave orders to the steward and gate-keeper to admit me at any time—which opened the way for my holding worship there; and he and other of the managers have often attended the meetings and countenanced them."

It appears that, beside the foregoing narratives, Mr. Eastburn kept a regular journal of the religious services he performed, from the time of his licensure till he was confined to his house by his last sickness. If the whole of this journal were published, it would exhibit a very extraordinary series of labor and self-denial, through which this excellent man passed, in the service of his divine Master, and for the salvation of sinners of all descriptions —but especially for those for whom others had not sufficiently cared.

From this journal a considerable number of extracts will be made. Previously to this, however, it may be proper to remark, that for the two or three years immediately succeeding his licensure, his services on the Sabbath were almost wholly confined to the three public institutions, already repeatedly mentioned. But after the lapse of about that period, he requested of the Presbytery that his attention might not be so strictly confined as it had been, to those institutions—observing, that the scenes which he constantly witnessed there were so gloomy, that he found it difficult to keep them from having a depressing influence on his spirits. His request was readily granted; and indeed from that date till his death, he was left very much at discretion, in the employment of his time.* He never failed, it is believed, to make a distinct report to the Presbytery, at least once a year, of the manner in which he had employed his time; and these reports were invariably approved—In a few instances, he was appointed by the Presbytery, either to perform some missionary services, at no great distance from the city of Philadelphia, or to preach in vacant congregations; but in general it was left to his own sense of duty, to choose where and when his services should be rendered. He never ceased

* The following extracts from the minutes of the Philadelphia Presbytery, found among Mr. E.'s papers, afford a specimen of the records usually made in his case.

"April 20th, 1808.—The Presbytery received from Mr. Eastburn an account of the manner in which he had fulfilled his appointments, since the last stated meeting in the Spring, and approved his fidelity.

"On motion, resolved, that it be left at the discretion of Mr. Eastburn, as he shall judge it expedient, to employ less of his time in the public institutions of the city of Philadelphia, and more in the places in its vicinity, which are destitute of the regular preaching of the gospel."

"April 19th, 1809.—Mr. Joseph Eastburn made a report with respect to the discharge of his duties; which being accepted, he was directed to continue to act under his former instructions."

"April 19th, 1810.—The Presbytery received, and approved the report of Mr. Eastburn, and directed him to employ his time till our next stated meeting, agreeably to his instructions received at the last Spring Sessions."

Truly extracted from the records of the Presbytery of Philadelphia.

JAMES P. WILSON,
Stated Clerk for the year 1810.

to visit and preach to the inmates of the prison, alms-house and hospital. The whole change consisted in giving enlargement to the circle of his labors: and there can be no doubt that this was not only conducive to his health and happiness, but also to the extension of his usefulness. It should likewise be remarked, that till the death of his wife, he never gave up his mechanical business; and, as will appear from his journal, he was sometimes called to work at a coffin on one part of the Lord's day, and to preach on another part of the same. But in no manual labor, which was not clearly the demand of necessity or mercy, would any earthly inducement have tempted him to have any concern, on the day of sacred rest. Yet when such a demand was clearly made, he showed that he was superior to all superstitious feelings: and those who knew him best, had not a doubt that not only on the Sabbath, but on other days also, his meditations were much of the things of God and heaven, while his hands were diligently employed in the use of his mechanical implements.

The following extracts from his journal will show the nature, extent, and variety of his engagements, during the whole period which elapsed between his licensure, and his becoming stated preacher to the mariners—The reader will remark how acceptable his services appear to have been, to almost every denomination of Protestant Christians.

1808.—Continued at the alms-house, jail, and hospital, to the end of the month of April.

1st Sabbath in May, held worship at the village called the Rising Sun, in the forenoon; and at the alms-house in the afternoon. At the former the people attended decently, and some young people appeared to be affected.

2d Sabbath—Held worship at the hospital in the morning, and at a school-house in Buck-lane, below the city, in the afternoon. Had a very orderly company—collected a number of boys from their amusements, who also attended. In the evening attended a society in the Northern Liberties.

3d Sabbath—Held worship in the morning over the

Delaware, at Camden. But few attended, but they were desirous of having the worship continued. In the afternoon, attended at the bettering-house, and in the evening in the Northern Liberties.

4th Sabbath—Attended the communion in the Second Presbyterian Church in the morning, and preached at the prison in the afternoon, and at a society in the west part of the city in the evening:—poorly attended, and some boys were very unruly.

5th Sabbath—At the hospital in the morning: attended Mr. Welch, from Connecticut, to the prison in the afternoon. He spoke to the prisoners and visited the sick, and I assisted him. In the evening attended public worship.

1st Sabbath in June—Attended at the alms-house in the afternoon, and at Kensington in the evening; and had a very large collection of people, who attended with great apparent solemnity.

2d Sabbath—Prevented by heavy rain from attending out of the city—assisted Dr. Green. In the evening began to hold worship at Spring Garden, under very discouraging appearances—Collected some boards and firewood, to make seats for the people; and many attended out of curiosity, who were not in the habit of going to any place of worship. Some appeared affected, and several desired to have meeting there again.

3d Sabbath—Held worship in the Pennsylvania hospital in the morning—at the new church in the Northern Liberties in the afternoon—and at Spring Garden at night. More attended than at first.

4th Sabbath—Hurried in the morning with a coffin; but went to Frankford and held worship there, both parts of the day. In the evening held worship at Kensington—people attentive.

1st Sabbath in July—Held worship in the First Presbyterian Church in the morning. Had to work in the afternoon, and hindered at night from going to Spring Garden, by the sickness of my wife, and unwell myself.

2d Sabbath—My wife too sick too permit me to leave home and go out of the city—had to work at a coffin and attend a funeral. Gave an exhortation at the grave for Dr. Wilson's congregation.

3d Sabbath—At the State prison in the morning—preached for Dr. Green in the afternoon; but could not attend society in the evening, on account of my wife being very ill.

Supplied for Dr. Green at the new church on Wednesday evening; beside attending my own society on every Thursday evening.

4th Sabbath in July—Had to work in the morning—heard Dr. Green—attended at the bettering-house in the afternoon, and spoke to the poor; visited the sick in the evening.

5th Sabbath—Held worship at the Rising Sun in the morning; and back of the city in the evening, at a school-house; at both places the people attended decently and solemnly.

1st Sabbath in August—Had to work, but attended worship, and spoke in the evening near the Schuylkill, in a school-house.

2d Sabbath—Had to work in the morning before worship; but preached both parts of the day at Pine street church.

3d Sabbath—Supplied for the Lutherans in the morning, and attended the communion in Arch street. Assisted Dr. Green in the afternoon, and held a society at Spring Garden at night. Friday evening, spoke for Dr. Green in Arch street meeting.

4th Sabbath—Held worship at Frankford both parts of the day. Was called upon to visit a dying son of Mr. Lesley's with the lock-jaw—he died in the evening. Supplied for Dr. Green in the week.

October, 1st Sabbath—Was to preach in Arch street church, but obtained Mr. Kollock to perform the service. Had to make a large coffin, but attended a society in the evening. A number of families attended, who were beginning to perform family worship, and were addressed particularly on that subject. They appeared determined to go on, and look to the Lord for grace to help them.

2d Sabbath in October—Obtained Dr. Keith to preach in Arch street church, and Dr. Blair in the north church, as Dr. Green was sick, and Mr. Janeway out of the city. I went to the bettering-house in the afternoon, and to

Spring Garden at night—had a crowded house, and many in the street—some very vain and careless.

4th Sabbath—Preached in the north church in the morning, and gave an exhortation in the Methodist meeting in the evening, to a great congregation, who were very attentive.

December, the 2d Sabbath—Preached in the morning at Spring Garden—in the afternoon at Zoar, a Methodist meeting, chiefly black people, but very attentive.

1809, January, the 1st Sabbath—Preached in the morning at the hospital; and in the evening at the Union Methodist meeting.

2d Sabbath—Preached in the morning at the prison, and visited the sick in both wings; they were very attentive. In the evening preached at the black Methodist meeting, called Bethel, to a very large collection of people, white and black.

February, 3d Sabbath—Attended the communion in the Second Presbyterian Church in the morning. Had to prepare a coffin in the afternoon, for a corpse to be sent out of the city. Attended at the Union Methodists' meeting in the evening. Concluded a prayer meeting, with an exhortation and prayer.

4th Sabbath—Attended a funeral in the morning, and spoke to a large concourse of people, at Mr. Potts's burying-ground. Held worship at the Hospital, and attended another funeral.

March, the 1st Sabbath—Preached for Mr. Janeway in the north church, in the morning, and for the Independents at the Tabernacle, in the evening.

2d Sabbath in March—Preached a charity sermon in the morning at the Methodists' meeting in Kensington, by the request of a large society, for helping the poor in that part.

4th Sabbath—Preached in the afternoon at the First Presbyterian Church, Dr. Wilson being unwell; and in the evening opened a new place for worship, south-west of the city, built by Captain Moore and others, which was well attended.

1st Sabbath in April—Preached in the morning in the Fourth Presbyterian Church—assisted Dr. Wilson in the

afternoon, but was unable to go to the society at night, by reason of the rheumatism.

3d Sabbath of April—At the prison in the morning—preached for Mr. Potts in the afternoon—and at a new school-house, built for the use of the Evangelical Society, in the evening, to a large collection of grown people and children.

2d Sabbath, May—At the prison in the morning, and at the bettering-house in the afternoon. Delivered a funeral sermon on the death of a pious blind woman, who had been long there.

3d Sabbath of June—Preached at the prison in the morning, and Spring Garden in the evening. The following week went abroad. Held worship at Trenton, on Wednesday evening; Thursday and Friday evenings at Brunswick.

4th Sabbath, in New-York—Attended the Lord's Supper at Mr. Milledoler's church, and preached for him in the afternoon. Preached on my return, at Brunswick, and at Trenton. Arrived at home in time to attend my own society in the evening. Next evening supplied for Dr. Green at the Tabernacle.

3d Sabbath of July—Mr. Flinn supplied in my place for Dr. Green. I then began to help the German Calvinists. Preached, morning and afternoon, for them in the Academy.

4th Sabbath—Supplied for the Germans both parts of the day, and catechised their children. Visited a sick man at night.

5th Sabbath—Supplied for the Germans both parts of the day, and catechised their children. The number increasing so much as to require assistance by some of their members.

All August supplied for the Germans.

September—Continued still to supply for the Germans, except when I obtained some one to take my place—I then went to the poor-house, prison, and hospital, through the months of September, October, and November. At the hospital, in September, there was a seaman, who had been hurt in his back, which turned to a mortification. He was under great concern about his soul; and for some

time declared he had no hope of his salvation. But within a few days of his death, he said he could believe in Jesus, and rest his soul on him. He desired to be baptized, and was so, by the Rev. Mr. Alexander, on his dying pillow. He attended worship next day, and in a few hours after expired. At the bettering-house some professed to be benefited.

1st Sabbath in December—Preached at the hospital in the morning. A man deranged hung himself. His wife came, in time of worship, crying bitterly. Preached in the afternoon for the Germans, and exhorted at the Methodists' meeting at night.

5th Sabbath in December, and last day of the year, Mr. Burch having now come to the Germans, I attended at the prison in the morning, at the alms-house in the afternoon, and gave an exhortation in the evening at the Union Methodists' meeting, thus ending the year.

1810—Presbytery met, and I delivered my report, April 19th. They approved it, and directed me to continue as I judged best.

4th Sabbath of June—Preached at Abington in the morning, Dr. Tennent being sick—gave an exhortation at Frankford after Mr. Doke, on my way home.

4th Sabbath, July—Preached at Germantown in the morning, and exhorted in the First Baptist Meeting in the evening.

5th Sabbath—Attended a funeral in the morning—opened a place for worship in the afternoon near Schuylkill, and preached to a small congregation.

4th Sabbath, August—Preached morning and afternoon for the German Calvinists. An impostor offered his services to preach for them, and was detected.

September, 1st Sabbath—Preached for Dr. Tennent at Abington, in the morning, and at Milestown, on my return, in the afternoon.

2d Sabbath—Supplied the German Calvinists morning and afternoon, their minister being gone to North Carolina.

5th Sabbath—Preached for Mr. Alexander in Pine street church; and for Dr. Green on Wednesday evening, at the church Northern Liberties.

October, the 1st Sabbath—Preached for Mr. Janeway in the morning; attended a funeral in the afternoon, and spent the remainder of the day and evening with my sick wife.

2d Sabbath—Attended at the State prison in the morning, exhorted and prayed with the prisoners, who were very attentive. In the afternoon preached to the poor in the alms-house, upon Simeon seeing the salvation of the Lord, and desiring to depart in peace. Luke ii. 29 and 30.

5th Sabbath of December—Preached at the prison in the morning, and at the Free Quakers' meeting in the afternoon. We had a solemn and affecting time. Oh to be well prepared to end our time as we are now ending another year! The Lord pardon all defects and short-coming through it.

2d Sabbath of April, 1811—Preached at Kensington; gave in my report to Presbytery the 18th of April, which was accepted, and liberty given me to supply wherever the Lord in his providence may call me within their bounds.

June, 1st Sabbath—Preached in the Fourth Presbyterian Church in the morning for Mr. Potts.

In the afternoon attended on my dying wife, until she expired, between 5 and 6 o'clock, to enter on her blessed sabbath above. June 2d, 1811.

2d Sabbath, June—Preached in Wilmington, morning and evening, for Dr. Reid and Mr. Henderson, and exhorted in the afternoon for the latter.

3d Sabbath—Preached in the Baptist meeting at Pennepack in the morning, and at the Fox Chase in the afternoon.

5th Sabbath—Preached at Cape May, morning and afternoon. Monday delivered a funeral sermon, and in the evening preached at Fishing Creek. Tuesday at Cape Island school-house. Wednesday evening at a private house. Friday evening at the court-house at Bridgetown.

1st Sabbath in July—Preached at Pitsgrove in Jersey.

2d Sabbath—Preached at Bond-brook, in East Jersey, both parts of the day, to a very attentive congregation. Attended and preached at Trenton on my way, in a

school-house, to a few people. Preached at Amboy and Brunswick.

3d Sabbath—Preached at Washington, on South river, below Brunswick, both parts of the day, to a people who seldom have any to preach to them.

4th Sabbath—At home; went to the prison in the morning; preached at the bettering-house in the afternoon, and visited the sick there.

2d Sabbath of October—Dr. Reid, of Wilmington, had sent for me to assist him at his communion. I went and spoke four times, and returned better in health than when I left home.

1st Sabbath in November—Attended the communion in Northern Liberties; spoke for Mr. Burch in the evening. This week went to Columbia, and held meeting in a school-house, and both parts of the sabbath following, when the people attended well. Monday evening, spoke in the German church; next day went to Donegal, and spoke in the Presbyterian meeting. On Thursday, being the day recommended by the General Assembly to be kept for worship, I preached; also at Maytown, in the German church, and at New-Haven on Susquehanna.

3d Sabbath—Preached morning and afternoon in the Presbyterian meeting-house in Lancaster, and was treated in each place with more kind attention than I ever experienced in any journey before, and found all safe at my home. Thanks be to my heavenly Father, for all these his tender mercies.

1812, January, the 1st Sabbath—Preached at the hospital, and visited in the different wards.

2d Sabbath—Preached in Spring Garden to a very attentive society.

3d Sabbath—Preached at the bettering-house. Was kindly received by the new steward, and all the orderly poor. Visited some of them that could not attend worship.

4th Sabbath—Attended the communion at the First Presbyterian Church, and preached in the afternoon for Dr. Wilson. Wednesday evening supplied for Dr. Green. Thursday attended a funeral at Kensington. Friday evening spoke in Southwark.

February, 1st Sabbath—Preached at the prison, and visited a number of sick confined there, who had comfortable accommodations.

Wednesday evening—Preached for Dr. Alexander in Pine street.

Friday evening—Spoke at Mr. Burch's house preparatory to the communion.

Saturday evening—Preached at Mr. Burch's meeting.

4th Sabbath of Feb.—Preached in the prison, and visited the sick men confined there, but found very little appearance of repentance. In the evening, preached at Spring Garden to a very attentive people.

2d Sabbath of April—Preached at Neshaminy, in the late Mr. Irwin's congregation; in the meeting-house in the morning, and at Mr. Samuel Mann's in the afternoon; to a very attentive collection of people in both places. Came home on Monday with Mr. Jaudon. Tuesday evening held society for Mr. Burch's people. Wednesday evening preached for Dr. Green. Thursday evening at Kensington. Friday evening for Dr. Alexander, at Mrs. Casdrup's, Southwark,

2d Sabbath of June—Preached in the prison in the morning, and at the First Baptist meeting in the afternoon. Monday went to Camden, and held meeting in the evening there. On Tuesday went to Haddonfield, and was refused by the Quakers to hold meeting in a school-house, belonging to one of them in the town. We had to go to one back of the town, in a heavy rain, where the people attended well. From there to Moorestown, where we were received by Mr. Harris, and held worship at his house. In the evening he conveyed us to Mount Holly, where we held worship afternoon and evening. Mr. Richards sent us in his carriage to Burlington, where I staid and preached.

3d Sabbath—Morning and evening at the Methodist meeting, and afternoon at the Baptist. Monday afternoon and evening at Bristol.

Thursday, 16th July—Rode to Lancaster, and went to Lititz, a Moravian town, to see their order.

3d Sabbath of the month—Preached in the Presbyterian meeting-house in Lancaster, morning and afternoon,

and was kindly received. Tuesday evening, preached at Columbia, in a handsome new meeting-house, to a large congregation, who were very attentive. Thursday evening, preached in a new school-house at New-Haven —a rainy night, but the people attended better than could be expected. Returned to Columbia, and had society at Mr. M'Kissick's house, on Friday evening, and at Mr. Beaty's on Saturday evening; people very attentive.

4th Sabbath—Preached three times in the new meeting-house at Columbia, to full congregations; the people were very attentive and solemn. Monday evening, held society at Dr. M'Corkle's. Tuesday went down the river on a raft of boards, to a town called Washington, where a sermon had never been preached before, and had a meeting in an unfinished house. The people crowded the place, and some sat on the joists over our heads; the floor not being laid. Some were very attentive, others, out of doors, were noisy, and generally very careless. Returning in the night in a gig, the gentleman who drove, ran against a stump and overset. We were both thrown out, but I escaped unhurt, and had neither bruise nor mark. He was very little injured, nor the carriage. Wednesday evening, held society at a Mrs. Houston's, who had long been confined to her house, and was in connexion with the Quakers.

1st Sabbath in August—Preached three times in the new church in Columbia. Monday evening, held society at a Mrs. Ralston's, and afterwards gave an exhortation and prayer at Mr. Ring's, at the stage and ferry house. Tuesday afternoon, preached at Mr. Pettit's, at the sign of General Wayne. Wednesday at Downingtown, where many attended. Thursday, came home in the stage, and found all safe and in good order. Bless the Lord, oh my soul! and all my powers join to praise and thank him for all his favors to me, a poor, unworthy, unprofitable, servant.

5th Sabbath—Preached at Abington in the morning, catechised the children, and attended a funeral there; and in the afternoon preached in a school-house at Milestown.

September, the 1st Sabbath—Preached in the after-

noon at New-Brunswick, in New-Jersey, to a large congregation. Monday evening, at a private house. Tuesday evening, at Mrs. Mier's. Wednesday evening, at Mr. Seymour's school-house. Thursday evening, in Dr. Clark's meeting-house. Friday, came away with Mr. Guest and my brother, to see one John Williams, who has long been locked fast in body, with the rheumatism, and brought to know the Lord, and can now sing his praise in the midst of bodily distress, in an astonishing manner.

2d Sabbath—Preached morning and afternoon at Bristol, in the Episcopal church, to a very attentive people. Mr. M'Elroy read the prayers, and I went home with him. Monday, preached near his house, to a very attentive assembly. Tuesday, preached again at a few miles' distance, and on Wednesday returned home.

2d Sabbath of October—Preached both parts of the day at Pine street church. On Monday went on a second tour appointed by Presbytery. Mr. Burch being unwell, I had to go alone. Preached in the evening at Camden, and had to walk next day to Haddonfield. It being their election time, I could get no stage or carriage. Preached in the evening in a school-house, and paid a woman for cleaning it. Was taken next day to Moorestown; preached at Mr. Edward Harris's, who entertained me kindly, and sent me on next day in his carriage to Mount Holly; preached there, afternoon and evening, in the Baptist meeting-house. Went from there in a stage to Burlington, and preached again on Friday evening, and from there home.

3d Sabbath—Preached for the poor in the bettering-house.

4th Sabbath of November—Preached at the hospital. Monday evening, spoke in a society of our polite ladies, who usually meet by themselves. Wednesday evening, spoke in Pine street meeting. Thursday evening, in a society belonging to St. Paul's church. Friday evening, in Southwark society. Saturday evening, at Mr. Jaudon's.

5th Sabbath—Preached at the bettering-house; the people were very attentive, and some pious women much

comforted. In the evening, went to hear Mr. Fisk at the Academy.

4th Sabbath of February, 1813—Preached at the hospital. The managers, and steward, with his family, and a larger collection than ever before, attended.

3d Sabbath of March—Supplied at Pine street church, morning and afternoon, and was much oppressed in body, and with pain in my breast. On Thursday, went up to New-Hope to supply, by direction of Presbytery. Preached there on Friday evening, and on Sabbath day.

4th Sabbath—Preached in the new meeting-house. On Monday afternoon, at Mr M'Nairs', and from house to house; and on Wednesday afternoon at 'Squire Ingham's house. Returned home Thursday evening. Friday evening, spoke for Mr. Joice in his society.

1st Sabbath in June—Preached for Dr. Clark. On Tuesday evening in a private house. Wednesday, went to New-York, and was sick at the Rev. Mr. Brodhead's one day. Friday, went to Amboy, and preached in the evening, in the Presbyterian meeting-house.

2d Sabbath—Preached both parts of the day in the same place; the people were very attentive; the militia were encamped before the church; the trumpeter stood clerk, and officers all attended.

3d Sabbath of August—Preached at Solesbury, up the Delaware; again on Thursday, at the same place, and from house to house through the week; and attended a funeral.

4th Sabbath—Preached at Newtown to a large and attentive congregation; went in the afternoon six miles, and attended a large funeral, and spoke there. I hope the Lord directed and blessed this journey.

Thursday, 9th of September—The humiliation day. I preached in the morning and evening, to an attentive and solemn people, in Crown street church.

2d Sabbath—Attended again at Crown street. Mr. Sergeant preached in the morning, and I in the afternoon. I then informed them that the Rev. Mr. Brodhead, whom they had invited to be their minister, was coming.

3d Sabbath—Preached in the morning at Abington,

and gave an exhortation in the afternoon at Hatborough or Lollar's Academy, and went next day to a camp-meeting at Neshaminy. Wednesday evening, preached in the North Meeting; had a favourable time.

October, 1st Sabbath—Went to the lazaretto; preached in the afternoon from Isaiah iii. 10, 11, "Say to the righteous," &c.; the people attended well, and desired meeting again in the evening: we met again in the evening; attended to the 20th chapter of John generally.

2d Sabbath in October—Attended the communion in Crown street church in the morning, in the afternoon preached to the poor at the bettering-house; visited some that were very sick, and one died while we were in prayer by the bed-side.

November, the 2d Sabbath—Lectured at the bettering-house on the 11th chapter of Luke, the first 13 verses; the people attended well.

3d Sabbath—Attended there again, and preached from Jeremiah viii. 20—"the harvest is past," &c. Monday evening attended a society of ladies, as I had done the Monday evening before; gave an exhortation, sung, and prayed, each evening. They were both solemn seasons. Tuesday evening attended a meeting for young people. The place was much crowded, and much weeping among them. I found it hard to dismiss them. Wednesday evening preached for Dr. Holcombe in the First Baptist meeting house.

4th Sabbath—Gave an exhortation and prayed in St. George's Methodist meeting, after Mr. Cooper had preached; in the afternoon I preached at the hospital and prayed. Mr. Richards attending there, gave an exhortation. Monday evening attended the ladies' meeting. Tuesday evening attended Crown street society; spake from Matthew xi. 28—"Come unto me," &c.; there was a remarkable moving among the people; nor would they go away when dismissed; and I had to give an exhortation again.

December, 1st Sabbath—Preached at the poor-house, on the rich man and Lazarus. As there had been a universal preacher preaching there, I thought that passage the best reply to his doctrine.

February, 1st Sabbath—Preached for the poor; attended societies through the week.

2d Sabbath—The public institutions were supplied by those who offered their services; attended a funeral, and spake in the house; spake at societies through the week.

3d Sabbath—Preached at the north church in the morning, attended the communion at Arch street, and assisted at the prison in the afternoon with Mr. Warren; attended societies every evening this week.

4th Sabbath—Preached at the poor-house, and attended societies as usual through the week.

May, 5th Sabbath—In my way to the lazaretto stopped at Kingsess church, where a large audience met, but no preacher came; I was therefore requested to preach, by the vestry, and the Lord, I hope, did direct and assist me —may his blessing follow; preached again in the afternoon at the lazaretto.

June, 1st Sabbath—The elders of Pine street church began worship in the court-house. I attended them in the afternoon, and preached at Spring Garden in the evening. Tuesday evening attended for Mr. Brodhead. Wednesday evening for Mr. Skinner at his society.

2d Sabbath—Preached in the bettering-house. Tuesday and Wednesday evenings as before.

3d Sabbath—Preached in the Baptist meeting at Lower Dublin in the morning, and at the school-house, near the Fox Chase, in the afternoon. Wednesday evening for Mr. Skinner, and Thursday evening back of Arch street church.

4th Sabbath—Preached at Camden in a school-house; the people very attentive.

The last Sabbath of June—Dr. Read of Wilmington wrote for me to come and assist him, as there appeared to be a revival of religion, and he was unable to attend to the duties of the church. Mr. Joyce and myself went and found much attention; he staid but two days; we had frequent meeting early in the morning, conversing through the day, and public worship every evening.

1st Sabbath in July—Preached for Dr. Read; Independence day united with the Baptists and Methodists,

and held worship morning, afternoon, and evening, together, in the different meeting-houses, when the people attended well, and highly approved having worship instead of parade. Thursday evening attended meeting at Mr. Young's. Friday evening at New-Castle; the meeting very solemn.

2d Sabbath—Had worship at five o'clock in the morning at Wilmington, at ten also, and three in the afternoon. Mr. John Latta preached in the evening; returned home on Monday by water; had some good inclined men in the packet, and a pleasant passage. Tuesday evening spoke and prayed in Mr. Brodhead's society; but my breast was so sore with much exercise, I did not engage again through the week, but visited the sick as called for.

November, 1814, 1st Sabbath—Preached at the hospital.

2d Sabbath—Assisted Mr. Doke in the morning, attended at the north meeting-house for Mr. Patterson, and preached for the poor in the afternoon.

On Friday was sent for by my brother, at Brunswick, who was very sick.

3d Sabbath—Preached in Brunswick morning and afternoon; Monday evening at the landing, and Friday evening at Trenton.

4th Sabbath—Preached at Mr. Rose's above Trenton, and Monday evening in town; Tuesday returned home and found all safe, thank the Lord; attended Mr. Brodhead's society the same evening; so many attended, and place confined, that the candles were near going out for want of good air.

January, 1815, began on Sabbath day—Preached to the poor in the bettering-house from Luke xiii. particularly on the barren fig-tree; and had humbling views of myself; attended societies in the week, and preached a preparatory sermon for the communion in Mr. Brodhead's meeting-house, from Micah vi. 6, first part.

April, the 4th Sabbath—Preached at the state-house from Hebrew x. 38—"the just shall live," &c.

5th Sabbath—Preached for the poor at their house.

May, the 1st Sabbath—Spoke at the hospital; the steward conducted me to every ward where the people

were in their senses, and I gave an exhortation in each, and prayed in one as general for all, and for the institution; by this method more had an opportunity of hearing, than if I had held worship only in the large ward; through each week attended societies, and spoke in different places at funerals, and had constant calls to visit those who were sick.

June, 1st Sabbath—Preached for Dr. Row at Woodbridge, morning and evening, and in Brunswick on Thursday evening.

2d Sabbath—Preached in Brunswick, morning and afternoon, and attended a society in the evening with the Low Dutch. Monday evening preached at the landing. Tuesday evening at my brother's house. Wednesday evening in the meeting-house at Princeton, and visited the students. Thursday morning prayed with them in the hall; many were very serious. Friday evening held a meeting in Trenton.

3d Sabbath—Preached at Penington for Mr. Rue, and in the afternoon at the river meeting. Monday evening in Trenton again. Tuesday, June the 20th, 1815, returned home, and found all safe and in good order; thanks to my heavenly Father for all his mercies.

4th Sabbath of September—Preached at Providence meeting-house above Norristown in the morning, and attended a funeral there and spoke at the grave; in the afternoon preached at Norristown, and lectured in the evening in a private house to a very attentive people; came home on Monday, and found all well. Tuesday evening delivered a lecture in a large society connected with Crown street congregation; this week had many calls to visit sick in different places.

October, 1st Sabbath—Preached in the Independent Tabernacle from Luke xii. 32. Fear not, little flock, for it is your father, &c.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead's congregation, and preached for them in the afternoon. Tuesday evening attended the society. Thursday was sent for to Wilmington to assist at the communion in Dr. Read's congregation, he being sick; preached on Friday evening and Saturday afternoon.

3d Sabbath—Joined in the communion, gave an address at the close and prayed and preached in the afternoon, and gave an exhortation, and prayed at night after Mr. Bell had preached; came home on Monday, and found all safe; thanks to my dear heavenly Father for all his mercies to a poor unworthy worm.

New-Year day, 1816—Delivered an address to the young people of Dr. Brodhead's congregation; in the evening joined Dr. Wilson in a public prayer meeting in his church. Tuesday evening spoke for him in a society.

1st Sabbath—Preached in the Tabernacle; attended societies through the following week.

2d Sabbath of February—Preached for the poor at their house; attended Mr. Purves's son Alexander, ten years old, who experienced a remarkable change in the close of life, clear conviction of sin, believing views of salvation through Jesus, and full assurance of eternal happiness, in the course of four days.

3d Sabbath—Preached at the hospital; had a large and attentive collection of the lame, halt, and blind.

1816. April, the 3d Sabbath—Preached in the Sixth Presbyterian Church.

4th Sabbath—Preached in the morning in the Tabernacle, and in the afternoon in the hospital.

May, 1st Sabbath—Preached to a large collection of children, and visited several people sick and in distress of mind—attended a collection of adults who were learning to read, on Monday evening, and delivered an address and prayed with them, and spoke in societies every evening through this week.

1817. January, 3d Sabbath—Preached in the Second Reformed Dutch Church, in the afternoon, and assisted Dr. Janeway in the evening.

4th Sabbath—So unwell as not to be able to go from home all day—confined to my house all the week.

February, 1st Sabbath—Still unwell.

2d do.—Still obliged to keep in my house.

3d do.—Not out from home all day.

4th do.—Attended a prayer meeting in the morning, and the communion in the Second Presbyterian Church

—assisted Dr. Neal in the afternoon, and Dr. Janeway at night.

April, 1st Sabbath—Preached to the children belonging to the Sunday Schools—in the evening, assisted Dr. Janeway. Monday afternoon preached to a great collection of children in Mr. Patterson's meeting-house, and attended a prayer meeting in the evening. Tuesday evening spoke and prayed in Dr. Brodhead's meeting. Wednesday evening preached for Dr. Neill in Spruce street. Friday evening assisted Dr. Janeway.

1817. Made my report to Presbytery.

3d Sabbath in April—Preached in the First Presbyterian Church, in the Northern Liberties, to a great collection of children and others—very attentive, and some much affected—in the evening assisted Dr. Janeway.

July, 1st Sabbath—Was distressed in the morning with a bowel complaint and very sick stomach, but was relieved just in time to go and preach in the north Presbyterian Church, Mr Patterson being away, when I was favored with divine assistance—addressed a large collection of children of the Sabbath School in the afternoon, at half past two o'clock—attended worship after at Dr. Brodhead's Church, and spoke in the evening in a society of the Baptists in Fromberger's court.

November, the 1st Sabbath—Preached a charity sermon in Mr. Patterson's meeting in the Northern Liberties for the Sunday Schools—attended at the hospital in the afternoon, and assisted Dr. Brodhead in the evening.

2d Sabbath—Preached in the State prison to a great number of prisoners from the 16th of Luke, from the 19th to the end—some of them at first appeared very careless, but afterward they were very attentive, and many of them seemed to be much affected and wept.

Good Friday supplied for the Moravians at their minister's request.

4th Sabbath—Preached morning and afternoon at Frankford. Monday preached to a great collection of children in Mr. Patterson's meeting, supposed to be above 1500. Tuesday evening preached in the Methodist meeting by request. Wednesday evening for the Baptist in the First meeting-house.

5th Sabbath—Preached again both parts of the day at Frankford, and assisted Dr. Janeway in the evening.

April, 1st Sabbath—Preached for the Africans in the morning, and at the hospital in the afternoon.

July 4th—Held meeting in the morning with a Baptist society, and in the afternoon with the Presbyterians—also in the evening.

1st Sabbath—Preached in the navy-yard in the morning—attended a funeral in the afternoon, and assisted Dr. Janeway in the evening.

November, the 1st Sabbath—Was at Evesham in the morning—assisted in public worship there—preached in Moorestown in the afternoon and evening to a very attentive congregation. This visiting in Jersey to be mentioned to the Presbytery; they appointed Mr. Burch and myself to visit Camden, Haddonfield, Moorestown, Mount Holly, and Burlington, in 1812. Mr. Burch went but once. There have since been four meeting-houses built where I have attended. Two miles beyond Moorestown, at a large school-house, a woman called upon the men to try to have worship often there.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

January 1st, 1819—Preached in Frankford.

1st Sabbath—Assisted Mr. Patterson in the morning; preached for the children of the Sabbath School in the Seceder's meeting in Spruce street in the afternoon. Mr. M'Cartee prayed last.

2d Sabbath—Preached for Mr. Hoff at Spring Garden in the morning; assisted Dr. Brodhead at his communion immediately after; assisted Mr. Patterson in the afternoon, and spoke for Dr. Holcombe's people in the evening; had a solemn time.

3d Sabbath—Attended the communion with Dr. Wilson, and preached for him in the afternoon; assisted Dr. Janeway in the evening.

March, the 1st Sabbath—Assisted Mr. Patterson at his communion in the morning, attended a Sabbath School in the evening, where a number of Jewish children attend, and some of their parents.

2d Sabbath—Preached in the hospital, visited many

sick, and distributed tracts; read one publicly. A lady who had, when chained to the floor, requested me to pray, was now restored to her reason; assisted Dr. Janeway in the evening; both of us spoke and prayed.

July, 1st Sabbath—Assisted at Mr. Patterson's in the morning; preached for the poor in the afternoon; at night as usual.

2d Sabbath—Assisted Dr. Brodhead at his communion in the morning, and Dr. Janeway at night; attended many meetings in the week.

3d Sabbath—Preached in the Seceder's meeting in Spruce street in the morning for Mr. M'Cartee; at the hospital in the afternoon, and assisted Dr. Janeway at night.

4th Sabbath—Preached at Haddonfield in the morning, at Moorestown in the afternoon. Monday evening at Mount Holly. Tuesday preached a funeral sermon there: preached at Burlington on Wednesday evening.

August, the 1st Sabbath—Attended a funeral in the morning to the Free Quaker's burying ground; preached in the afternoon in the Orphan Asylum; weather very warm.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

4th Sabbath of October—Began preaching to the seamen, morning and afternoon; many attended both times, and conducted very well. Some were affected.

Having traced the life and ministerial services of Mr. Eastburn to the period when he began to preach to the mariners, to whom he afterwards devoted his stated labors, it may be proper to make a few remarks on his journal, and to notice more particularly some events of which he takes only a cursory notice. Of the journal his particular friends and acquaintance will probably wish for more, and others may think that too much has already been given. Not a fourth part of what he wrote has been extracted. In selecting the parts which appear, the design has been to present a fair specimen of the whole, and to show in how many different places and on what a variety of occasions this faithful minister of Christ was

employed in his Master's service. Except when sickness prevented—and it was only to serious illness that he ever yielded—scarcely a sabbath passed, in which he did not engage twice, or thrice, and occasionally four times, in some public religious exercises, beside many visits paid in the intervals of worship to the sick and the afflicted.

On the sabbath on which his beloved wife expired, we find that he preached in the morning, and attended her death-bed in the afternoon. Her complaint was a decline, so gradual that the time of her departure could not be foreseen, either by herself or others. She was probably not in appearance more likely to expire, on the day on which she actually breathed her last, than on many that had preceded it. There was, therefore, no want of sympathy, or attention, on his part, in leaving her for two or three hours in the morning, that his public usefulness, which it was her desire as well as his to consult, might be interrupted as little as possible. The only written memorial which he has left of his wife is that quoted from his journal, which in the manuscript is surrounded by broad black lines. The following inscription appears on a monumental stone, which he caused to be erected over her grave—

In memory of Ann Eastburn,
The wife of Joseph Eastburn;
Who departed this life,
In the full assurance of her eternal happiness,
Through the merits of Jesus Christ,
The 2d day of June, 1811,
Aged 66 years.

The following letter from her aged brother, on the occasion of her death, bears a pleasing testimony to the excellence of Mr. Eastburn's character as a husband and a friend—

"Dear Brother—I received your letter, which announced the death of my last and most beloved sister: and though it is inherent in human nature to mourn the departure of our dear and valued friends, yet when we call to mind her advanced age, her long and painful illness, her resignation and desire to be removed, we must acquiesce in the dispensation of that kind providence, which hath taken her from this life of pain and misery, to

the enjoyment of an eternity of bliss, in the presence of the God whom in this life she loved and adored. Yet but a short time, and we shall follow. The longest human life is but a short space of time, and we may consider ourselves verging on the close—particularly myself, who am a number of years older than you. I can perceive my faculties, both bodily and mental, rapidly on the decline. My sated appetite for what is called the good things of this life, has often reminded me of old Barzillai's reply to king David, when invited by him to spend the remainder of his life at court.

"Please to tender my best respects to Mrs. Hall, if she still lives, and let me know, from time to time, how you and my other friends are: for be assured I shall always regard with sentiments of esteem and friendship, the man who has, for so many years, been the tender and indulgent husband of my dear departed sister.

"Your affectionate brother,

"Wm. Owen.

"*Sullivan County. Aug.* 17, 1811.

"Mr. Joseph Eastburn."

On the death of his wife, Mr. E. relinquished altogether his mechanical occupation. The expense necessarily incurred by her long illness having now ceased, he found that his income from the investments in public stocks, which his industry and economy had enabled him to make, was fully adequate to his own comfortable support, and also for contributing to the support of an aged and necessitous sister, as well as to some public charities of which he highly approved. From this period therefore, he devoted his time exclusively, and with augmented assiduity, to his evangelical labors.

That part of the German Calvinist church in Philadelphia, to whom the English language had become more familiar and intelligible than that of their ancestors, dissatisfied with attending on the preaching of the gospel in what was to some of them almost "an unknown tongue," separated from their brethren in the year 1809, and formed a society by themselves. They at first met for worship in a large public hall, in what was then and still is usually

known by the name of the Old Academy. They applied to Mr. Eastburn to preach to them statedly, and it appears from his journal that he did so, from the latter part of July, 1809, till December of the same year, when the Rev. James K. Burch, to whom they had given an invitation, arrived among them. This people, who have since become a flourishing congregation, in connexion with the Reformed Dutch Church, have always considered Mr. Eastburn as, in a sort, the father and founder of their religious society. When his stated labors among them terminated, they addressed to him a very affectionate letter, containing the sum of one hundred dollars, which they begged him to accept, not as a remuneration of his services, but as the expression of their sense of obligation to him, for what he had done to promote their spiritual interests. He immediately subscribed and paid over this sum to their treasurer, to aid the congregation in building their church. To the end of life he was peculiarly attached to this people, and was much beloved by them.

The Sixth Presbyterian Church in Philadelphia was, in like manner, greatly indebted, in its infant state, to the faithful labors of this devoted man of God. While they worshipped, in the court-house of the city, before the erection of the church edifice which they now occupy, he scarcely ever failed to minister to them publicly, when they were not otherwise supplied: and his kind and assiduous attentions in visiting their sick, and in attending funerals and speaking at the grave, gave him a strong hold on their affections, which he retained to the last. For a series of years, indeed, he seemed to be considered a kind of common property of the whole religious community, in the region where he was known. If an effort was to be made to establish religious worship, in a place where it had seldom or never been known—if appearances indicated that a revival of religion was commencing—if a destitute portion of country called for some occasional preaching—if extraordinary services were required at sacramental seasons—if a minister of the gospel, by reason of sickness or infirmity, could not perform his ordinary duties—if addresses were to be made on extraordinary occasions—on all these and numerous other occurrences,

Father Eastburn was always looked to, and always, if compliance was possible, he cheerfully undertook, and most acceptably performed, the services to which he was called. Such was the tenor of his life, till he in a measure became stationary, as stated preacher in the Mariner's Church.

CHAPTER VI.

Continues to preach to the sailors, and in various other places—sickness and death—reflections.

Mr. Eastburn, as appears from his journal, began to preach statedly to the Mariners toward the close of the month of October, 1819. At the opening for worship of the building now known as the Mariner's Church of Philadelphia, a compendious narrative was given of all the measures which had previously been adopted, in that city, for the religious benefit of seamen; and of those efforts in particular which had issued in the erection of that edifice. This narrative, which was printed and published as a report to the public, it seems proper to insert entire, in these memoirs. It contains a short but authentic history of the commencement, progress, and completion of an establishment, of which Mr. Eastburn may justly be considered as the founder: for although the liberality of the religious public, and the zealous exertions of several pious and public-spirited individuals, were concerned, and were indeed essential, in bringing this establishment to maturity, yet the labors of Mr. Eastburn gave origin, animation, and effect to the whole. The narrative will also make known, as it ought to do, to all who may read these memoirs, the benevolence and liberality of some of the chief patrons of the Mariner's Church in Philadelphia; as well as exhibit one of the happiest and most important efforts of Mr. Eastburn, in his incessant solicitude and unwearied activity in the cause of his divine Master. The narrative is as follows:—

"The third Sabbath in October, 1824, was fixed upon by the Committee for opening the Mariner's Church in Philadelphia. The day was very fine, and the house was filled at an early hour with seamen and their families, and many citizens who felt an interest in the sailors' welfare. It was supposed that 1200, at least, formed the congregation, and many persons who went to the church were not able to gain admittance. The dedicatory services in the morning were performed by the venerable JOSEPH EASTBURN, assisted by the Rev. JAMES PATTERSON, of the Northern Liberties; and in the afternoon a sermon was preached by the Rev. Dr. BRODHEAD. After the concluding prayer in the morning, ROBERT RALSTON, Esq. rose and remarked, that it had been considered proper, on this occasion, to make known the commencement and progress of exertions for the benefit of mariners in this city, and for that purpose he read the following statement:—

"The first public service for the Mariner's Church in the port of Philadelphia, was performed on the third Sabbath of October, 1819, in the sail-loft of Mr. Jacob Dunton, (who generously offered the same gratuitously) by the Rev. Joseph Eastburn; this discourse was from the 31st and 32d verses of the 107th psalm, 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.'—The Rev. Mr. Joyce being present, also made an address, which, with the discourse, afforded the greatest satisfaction. From five to six hundred persons were present, of which, at least, one-half the number, including masters of vessels, were mariners. On the following Sabbath, a Sunday School was opened, between the morning and afternoon services, which has continued, and now numbers on the roll, one hundred and sixty children.

The worship continued in the sail-loft until the month of July, 1822, when a removal was made to the lecture room of the Second Presbyterian Church, in Cherry street, where the audience has generally been crowded, and the attendance of the mariners as numerous as could

be expected, at a distance so far removed from the water.

In the month of June, 1823, an agreement was entered into by a few citizens with the directors of the bank of North America, for the lot now occupied as the site of the church, seventy-five feet front on Water street, and sixty-one and a half feet deep, for which the sum of eight thousand dollars was to be paid, subject to a lease of the tenant, then in possession. The contract being made, by which a lot was thus secured, subscription papers were circulated for the purpose of raising the amount, and which, at the close of a few weeks, produced nearly the sum of $10,000. This furnished the means of complying with the contract for the lot, by paying the eight thousand dollars to the directors of the bank, seven hundred dollars to the tenants for vacating the lease, and leaving about twelve hundred dollars towards the erection of a building. The conveyance for the lot, agreeably to the directions of those who were employed to solicit subscriptions, was made to Richard Dale, Samuel Archer, and Robert Ralston, in trust, for the use of the mariners of the port of Philadelphia.

On the 10th of April, in the present year, an agreement was entered into with Mr. William Strickland, for a brick building of the whole dimensions of the lot, two stories high, constructed for warehouses in the lower story, and for a church in the second story, having a ceiling eighteen feet high, a gallery in the south end, and a pulpit, &c. in the north—the building to be covered with slate, and an observatory of twenty feet above the roof—the whole of the materials and workmanship to be of the best, and finished (without any additional expense) by the middle of the ensuing month, (November,) for the sum of ten thousand five hundred dollars.—To meet the payments under this contract, which were to be monthly as the building progressed, a loan for the sum of eight thousand dollars was obtained from the Savings Fund Society, at an interest of five per cent. per annum, mortgaging the lot and building as security. The instalments have all been regularly paid; and agreeably to a stipulation in the contract, the balance, after a release from all

leases or claims for workmanship and materials furnished, will be paid in a promissory note, at sixty days.

A statement herewith annexed, exhibits the contributions received from the citizens and insurance companies; the sums which have been received from the mariners in monthly contributions; the sum obtained on loan; and a balance of interests arising from unoccupied funds. It also exhibits the amount of payments for incidental expenses—for attending to the care and cleaning of the rooms used for worship—for the supply of books, &c. to the Sunday School—for the payment of the lot and lease —for the instalments on the building as far as they have become due,—and for six months' interest on the money borrowed—leaving a cash balance of $2152 52. A credit taken for this balance, and debiting the payment yet to be made for the building, with the loan and interest to be paid on the 13th April next, will make an aggregate of $9047 48, hereafter to be provided for.

The funds raised by contributions from the citizens, and insurance companies, were the result of the exertions of twenty-two committees, of two and three each, who very diligently and successfully pursued their solicitations, until the amount was adequate to the cost of the lot—The plan being to borrow for the erection of the building, and calculating to extinguish the same by a sinking fund, arising from the rents of the stores, and the monthly contributions of mariners. From the first of these sources, there will no doubt be a revenue of several hundred dollars per annum; and from the latter, if properly attended to by the owners and masters of vessels, a considerable annual income also. To facilitate the last, there has been prepared and circulated, a number of subscription books, designed to be brought to the notice of the officers and crew after embarking, for the purpose of subscribing donations and monthly contributions—to be paid for the use of the church, at the end of the voyage. From the experiment which has been made, this plan promises to be productive, if it is properly attended to; and carries with it the conviction, that the funds will come from an appropriate source, being from the mariners themselves. The danger however of deferring the

extinguishment of the debt to the slow operation of the rents and monthly contributions, induces a suggestion, that there should be a renewal of the exertions on the part of the citizens who formerly solicited, and of any others feeling interested for the cause of the mariners—who, making the calls general instead of partial, as was the case before, may, in a short time, with other aids, render the means equal to a final extinguishment of the debt. Hitherto the gospel has been free to the mariners; and whilst the venerable *Pastor*, so eminently qualified to break the bread of life to them, remains to discharge his ministerial duties, it will continue to be furnished without money and without price. To be prepared however for a change, which sooner or later must take place, is an additional reason, why exertion should be made now, to render the institution entirely independent.

The reflections arising from a review of the peculiar smiles of Providence attending the efforts using in favor of the best interests of mariners, are calculated to fill the mind with wonder and astonishment at the goodness and mercy of the Lord. Surely it conveys the encouraging hope, that the set time to favor seamen is come. The interest excited in their behalf, was simultaneous on both sides of the Atlantic. Only seven or eight years have elapsed since the public feeling has in any measure been alive to this object; and what has been the result, both in Europe and America, since that period? *Bethel Unions*, *Floating Chapels*, *Mariner's Churches*, and *Prayer-Meeting Establishments*, we hear of, from almost every large sea-port. Can this be any other than a supernatural influence operating at one and the same time, without concert, without the knowledge of each other's exertions, and yet, all tending to the same GODLIKE work of benevolence—the salvation of the souls of poor neglected mariners. In our own humble sphere, where has there been more evidence of the favor, and the blessing of the Lord?—where a greater proof of the efficacy of prayer, than is witnessed by the continual solicitude of those departing, for the prayers of the church—conveying a manifest feeling of an humble dependence on the GOD of

providence? And where a greater evidence of the divine favour, than is witnessed in the accommodation afforded by the building, under the roof of which we are assembled at this time?

May we not also notice, and notice it with emotions of grateful hearts, how the Lord has spared, and used as an instrument for this new work, the singularly qualified, and eminently pious pastor of the Mariner's Church? Nor should we omit to notice, the services rendered from the commencement of this establishment by two of our Christian brethren,* who undertook, and have conducted the Psalmody of the Church, in the most acceptable manner—till it pleased the Lord to call one from labour to reward;† and who, it is believed, will be recollected by all the worshippers in the Mariner's Church, with approbation and heartfelt regard."

[The church is situate on the east side of Water street, between Chesnut and Walnut streets.]

October 16, 1824.

Dr. The Mariner's Church, with the Committee superintending the Building, &c. Cr.

1824.		dols.	ct.	1824.		dols.	ct.
	To cash paid the Directors of the Bank of North America, for lots, 8000				By amount of donations from individuals, 9094 39		
	To Tenant for vacating lease, 700				Ditto, from Insurance Companies, 900 00		
		8700	00			9994	39
	Incidental expenses of fuel, labor, &c. for five years, in the rooms used by the Church,	217	72		Monthly contributions from Mariners,	694	87
	Books, &c. for the Sunday School, including discount for the exchange of uncurrent bank paper,	75	58		Loan from Savings Fund Society,	8000	00
	Wm. Strickland for 7 instalments on building,	7500	00		Balance of interest by placing out unoccupied funds,	156	56
	G. Billington for 6 months' interest on loan of 8000 dollars at 5 per cent. per annum,	200	00				
	Balance, being cash in hand,	2152	52				
		18845	82			18845	82
	Balance of contract to be paid Wm. Strickland,	3000	00		By balance brought down,	2152	52
	Loan from Savings Fund Society, with six months' interest, due 13th April, 1825,	8200	00		Balance which must be paid by the 13th April, 1825,	9047	48
		11200	00			11200	00
					Phila. 16th October, 1824.		

* Mr. John Harned, and Mr. Gilbert Gaw.

† Mr. Gaw departed this life, 27th March, 1824.

Among other letters which Mr. Eastburn had received during the last week, and read at the meeting, was the following from Capt. Tubbs.

Brig Commodore Barry, off Cape Henlopen, Oct. 10th. 1824.

My very dear friend,—Through the tender mercy of our heavenly Father, we have proceeded thus far on our voyage without accident, and all in good health. The wind is fair, and very soon, if no accident happens, will many waters roll between you and us; and while we are exposed to the dangers incident to the watery element, may we never forget *that* God, who once said, "peace, be still, and there was a great calm."

We are bound to a country where all are professed Christians; still they hardly have the form, much less the power of godliness—but Christ will one day (and O may it not be long, before he will) destroy that man of sin, with the brightness of his coming.

To me, a seafaring life has become painful, not only in the separation from one of the best of wives, but from Christian society; for I can say from my heart that I do love all those who love the Lord Jesus Christ; and in my darkest hours that promise has never failed me, "We know that we have passed from death unto life, because we love the brethren;" and I think I have realized the promise more than once, "I will never leave thee nor forsake thee!"—weeping may last for a night, but joy comes in the morning.

I have the happiness to have with me this time two pious souls—I believe my second officer and one man before the mast; and in fact they all appear to be fine moral young men.—*By divine permission I intend to establish the public worship of God on board, at least every Sabbath, the weather permitting:* And I hope, my dear father in Christ, indeed I am sure, we shall have your fervent prayers, not so much for our temporal as for our spiritual and eternal welfare. O how should this concern every son and daughter of Adam! "What will it profit a man if he gain the whole world, and lose his own soul; or what will a man give in exchange for his

soul," is the language of Him who knows the worth of immortal souls.

The pilot is calling, I must bid you adieu. Father, pray for us; we know that the effectual fervent prayer of a righteous man availeth much. You have my imperfect petitions daily—and may the God of all grace be with you—may you have a Mariner's Church indeed, built of lively stones, Jesus Christ himself being the chief corner-stone, and grow up to a holy temple in the Lord —are the sincere prayers of your affectionate friend,

CALVIN TUBBS.

REV. JOSEPH EASTBURN.

During the five years which elapsed, from the time at which Mr. E. began to preach statedly to seamen, to that at which the Mariner's Church was opened, he performed many occasional services in a variety of places. A few extracts from his journal during this period, will best exhibit the tenor of his life and his ministerial engagements.

1820. January, 1st Sabbath—Preached in the morning from Luke xiii.: The barren fig-tree. Many were affected—in the afternoon from the 11th chapter, upon prayer.

2d Sabbath—Preached in the morning from Deuteronomy xxxii. 29: "O that they were wise." In the afternoon from John i. 45: "We have found him of whom Moses," &c.

3d Sabbath—Preached in the morning from Isaiah iii. 10, 11: "Say ye to the righteous." In the afternoon from Luke xiii. 24: "Strive to enter in at the straight gate."

4th Sabbath—Preached in the morning from Malachi iii.: "Then they that feared the Lord," &c. In the afternoon from John iv.: The woman of Samaria.

5th Sabbath—Preached in the morning from Daniel v.: Belshazzar's feast and death. In the afternoon from Luke xv., particularly the prodigal son.

March, 1st Sabbath—Preached in the morning from Matthew xiv. 30: "Lord save me." In the afternoon from 1 Timothy iv. 8: Godliness profitable for all.

2d Sabbath—Preached from Revelations iii. 20: "Behold I stand at the door," &c. In the afternoon a Mr. Harned spoke from Psalm xix. 13: "Keep back," &c.

3d Sabbath—Mr. Thompson, formerly a sailor, spoke from Luke ii. 14: "Good will to men." I preached in the afternoon from Psalm xlvi.: "God is our refuge."

May, 1st Sabbath—Preached in the morning from Psalm xl. first three verses—was taken very sick on my way home, but recovered so as to go again, and preached in the afternoon from 1 Peter iv. 18: "And if the righteous, &c."

2d Sabbath—Preached in the morning from Matthew xi. 28: "Come unto me," &c. Mr. Muhlenberg preached from Luke xv.: The parable of the prodigal son.

3d Sabbath—Mr. Bell preached in the morning from 1 John iv. 19: "We love him because he first loved us." In the afternoon Dr. M'Dowell preached from Luke xix. 10: "For the son of man is come," &c.

4th Sabbath—At this time the General Assembly was in session, and several assisted. Mr. Wisner preached from Hebrews ii. 3: "How shall we escape if," &c. Mr. William M'Dowell, from Mark xvi. 21: "One thing thou lackest."

June, 1st Sabbath—Mr. Calhoun preached from 1 Timothy i. 15: "This is a faithful saying." Mr. Humphrey in the afternoon from Mark iii. 7: Jesus going to the sea.

2d Sabbath—Mr. John Hodge preached from Matthew xi. 28: "Come unto me all ye that labor," &c. I spoke in the afternoon from Acts xxiv. 25: Paul's reasoning before Felix.

July, 4th Sabbath—Mr. M'Innes preached in the morning from Isaiah lxiii. 16. I preached in the afternoon from Revelation xiv. 13: "I heard a voice from heaven,' &c. Monday went to Chester—Preached in the Episcopal church, by request of the Rev. Mr. Douglas, in the evening. Tuesday went with him to Marcus Hook—Preached there in the Baptist meeting-house—the people were very attentive in both places. Wednesday went to New-Castle—Preached in the evening in the Presbyterian meeting; visited a charity school and several fami-

lies, one woman very poorly. Thursday came to Wilmington—Preached in the Presbyterian meeting for Mr. Gilbert, preparatory to the communion; twelve were mentioned to join.

5th Sabbath—Preached in the Mariner's meeting in the morning, from Psalm ix. 9, 10: "And they that know thy name will put their trust in thee." Mr. Dewees preached in the afternoon from Matthew vii.: building on a rock and on sand.

August, 3d Sabbath—Preached from Jonah iii. 2: The Lord sending him the second time to Nineveh. In the afternoon from Matthew xxv.: The parable of the ten virgins. An alarm of the yellow fever near the shore, kept many away. The board of health sent an order this week to stop our meetings. Upon this I went to see my friends in Brunswick, and held meetings there.

4th Sabbath—Preached in the Presbyterian meeting-house. Monday evening I went up to the landing, and preached there. Tuesday evening in the Methodist meeting in Brunswick. Wednesday evening for the Baptists. Thursday, being appointed by the General Assembly of the Presbyterian Church as a day of humiliation, thanksgiving, and prayer, I preached morning and evening in the meeting-house. Friday attended the funeral of Mrs. Applegate, a worthy member. Saturday came to Trenton and visited many of my friends there.

September, 1st Sabbath—Preached in the Presbyterian meeting-house, and was favored with sweet freedom in almost every exercise, and experienced great kindness in every place. On Monday returned home and found all safe.

September, 2d Sabbath—Attended the communion in the morning with Dr. Neil—Preached in the afternoon at the Orphan Asylum, and in the evening for Dr. Janeway, in the society room.

3d Sabbath—Preached in the morning in Fort Mifflin to the soldiers there; in the afternoon in the garrison on the shore, to the soldiers there; many of the neighbours around attended; we held worship under the trees; the officers and men behaved well, and some were affected. Wednesday went to Burlington, and preached in the even-

ing there. Thursday went to Mount Holly, and preached in the evening there.

4th Sabbath—Preached in the morning in Haddonfield, and in the evening in Moorestown; all places well attended.

October, 1st Sabbath—Preached in the Navy-Yard in the morning, and in the Hospital in the afternoon: good attention in both.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead, and gave an exhortation—Preached in the afternoon for the poor in the Bettering House.

3d Sabbath—Attended the Germans at the Academy in the morning, who have English preaching; in the afternoon with the Moravians at their communion; in the evening with Dr. Janeway, in the society house.

4th Sabbath—Assisted Mr. M'Innes in opening the meeting in Thirteenth street, in the morning; attended two funerals to the new Baptist meeting ground, and preached there in the afternoon for Mr. Griffin, his wife being one that was buried.

5th Sabbath—Attended a funeral to the Moravian ground, and spoke at the grave: preached in the afternoon at the Orphan Asylum; walked there and home.

November, 1st Sabbath—Renewed the Mariner's meeting. Preached in the morning from Hosea vi. 1: "Come and let us return." Dr. Brodhead assisted me in the afternoon: the meetings were crowded.

2d Sabbath—Preached from a part of the 107th Psalm, being a stormy day, on sailors. Dr. Janeway preached in the afternoon from 1 John ii. 2.

1821. January, 1st Sabbath—I spoke from John i. 45: "We have found him," &c. Mr. Kennedy in the afternoon from Jude, 12th and 13th verses.

2d Sabbath—Preached in the morning from 1 Chronicles xxviii. 9: "And thou Solomon my son," &c. Mr. Scott in the afternoon from John viii. 12: "I am the light of the world." Some sailors returned, who gave a good account of a reformation.

3d Sabbath—A new flag was raised at the Mariner's meeting, with stars, dove, and anchor. I spoke in the morning from Hebrews vi. from the 17th verse to the end.

Mr. Osburn, in the afternoon, upon our Lord's lamenting over Jerusalem.

April, 3d Sabbath—Preached in the morning from John i. 10, 11: "He came unto his own," &c. Dr. Janeway in the afternoon from Romans viii. 6: "To be carnally minded is death," &c. This week made my report to the Presbytery, and had prayer meetings on board different vessels.

4th Sabbath—Mr. Osburn preached in the morning from Matthew v. 6. A Mr. Allen, just from London, in the afternoon from Isaiah xlv. 22: "Look unto me," &c. I had to take a considerable part in each of the meetings.

5th Sabbath—Lectured on the first 10 verses of the 12th chapter 2d Corinthians: Paul's vision of heaven. Mr. Kennedy preached in the afternoon from Zechariah ix. 12: The strong hold. I had to speak afterwards, as many appeared to be under serious concern.

July, 5th Sabbath—Mr. Osburn in the morning lectured on the 5th chapter to the Ephesians—I followed. In the afternoon I spoke from Mark v. 15: The man possessed delivered.

August, 1st Sabbath—I spoke from Hebrews xi. 24: "By faith, Moses, when he," &c. Addressed Sabbath schools between meetings, and assisted again in the Mariner's meeting in the afternoon. Mr. Kennedy spoke from Isaiah xlii. 16.

2d Sabbath—Preached in the morning at sunrise in the Northern Liberties. Mr. Osburn preached for the Mariners at 10 o'clock, from Proverbs viii. 17. I spoke in the afternoon from Matthew xiv. 30, last part: "Lord save me," &c. On Tuesday went to Princeton, and attended the Theological Seminary in the evening. Wednesday attended at the ordination of Mr. Stewart, and went to Brunswick. Thursday evening spoke in the Presbyterian meeting. Friday went to New-York.

3d Sabbath—Preached morning and evening in the Mariner's meeting. Monday evening had prayer meeting on board a vessel at a wharf. Tuesday had worship on board the ship Franklin 74. Wednesday evening in the Mariner's church. Thursday evening spoke for Dr. Spring in a large session-house. Friday evening had a

prayer meeting on board of a ship at the shore; many attended.

4th Sabbath—Preached morning and evening in the Mariner's church; very crowded in the evening, and very attentive. Monday visited the Orphan Asylum, and gave an address to them by the request of Divie Bethune, Esq., who kindly received me to his house, and conducted me to many places. Tuesday returned to Brunswick, preached there again on Wednesday evening, and returned home.

November, 1st Sabbath—Mr. Mead preached from 2 Timothy ii. 15: "Study to show," &c. Mr. Kennedy in the afternoon from Acts xi. 23: "Exhorting with purpose of heart," &c.

2d Sabbath—I lectured on the 103d Psalm, as several seamen had experienced delivering mercy. Mr. Wilmer, an Episcopal minister, in the afternoon, from Isaiah lv. 6, 7.

3d Sabbath—I preached from Galatians iii. 24: "Wherefore the law is our schoolmaster," &c. Mr. Kennedy from Philippians iii. 3: "We are the circumcision," &c. Nineteen seamen signed their request to be remembered this day in prayer.

1822. December, 5th and last Sabbath in the year—Spoke from Jeremiah viii. 20. Mr. Osburn in the afternoon from Isaiah lvii. 21: "There is no peace," &c. I read some interesting accounts of the conversion of seamen. A quaker woman preacher requested liberty to speak, and did.

1823. February, 4th Sabbath—I spoke from 2 Cor. viii. 9: "For ye know the grace," &c., and attended the communion in the 2d Presbyterian church. Dr. Brodhead spoke in the afternoon from Genesis vii. 1: "Come thou and all thy family into the ark,"—we had much encouragement with the seamen all day—many appeared deeply affected.

July, 1st Sabbath—Lectured on the 7th of Matthew, particularly the 24th verse: A good foundation. Mr. Osburn in the afternoon from Joshua xxiv. 15: "As for me I will serve the Lord."

2d Sabbath—I lectured on the 8th of Romans, partic-

ularly the 14th verse: The leading of the Spirit. Dr. Sargent assisted in the afternoon from the 136th Psalm. On Tuesday I went to Trenton, and had meeting in the Presbyterian meeting-house morning, afternoon, and evening; several ministers attended a concert meeting; went with the Rev. Mr. Clark to Flemington, and had meetings through the week in different places; on Sabbath I spoke in the meeting-house in the day, and at the court-house in the evening; many attended and some were much affected, old and young; went to Amwell; preached in the Rev. Mr. Kirkpatrick's meeting-house and other places; on Saturday had meeting in the church at Flemington preparatory to the communion; also in the evening. Sabbath morning at 6 o'clock—At half past 10, when the ordinance was attended, there was half an hour's intermission, when I preached again; also in the evening in the court-house, and next day in the morning, when we had the most solemn and affecting meeting I ever saw. I then went to Brunswick, spoke three evenings there, and went the first day of August to New-York. On the first Sabbath I spoke in the Mariner's meeting there, morning and evening; many attended. Monday evening attended the concert of prayer with Dr. Spring. Tuesday afternoon had meeting in the Mariner's church; several ministers attended, and in the evening had meeting on board a ship, which was well attended. On Wednesday returned to Brunswick, spoke there again, and returned home on Saturday, and found it safe.

September, 1st Sabbath—Lectured on the 12th chapter of 2 Corinthians. Mr. Abels, a mariner, assisted in the afternoon. On Tuesday went towards New-Hope; preached in the evening; the next day at New-Hope in the meeting-house, and in the evening at a private house; then went with the Rev. Mr. Clark, preached at different places until we arrived at Flemington, and there again.

2d Sabbath—Addressed the Sabbath school in the meeting-house, and preached three times in it through the day and evening; had meetings daily around the country in private houses.

3d Sabbath—Preached five miles from the town in a

meeting-house, and assisted in the evening in the town; next day preached in the meeting-house, and affectionately the people came up to bid me farewell, but had a serious meeting with some of them in the evening at Mr. Clark's house. Tuesday came back to New-Hope, preached for Mr. Steadiford in his meeting in the afternoon, and in an academy at night; next day at Mrs. Nely's house in the afternoon; next morning in Solesbury meeting-house, and in the evening at Mr. Winekoop's. Friday returned home in safety, and found it safe; thanks be to the Lord for all his goodness to a poor unworthy creature.

4th Sabbath—Preached in the Mariners' meeting in the morning from Luke xix. 10: "The son of man is come to seek and save," &c. Dr. Ely preached in the afternoon very seriously.

1824. March, 4th Sabbath—Lectured on the 116th Psalm, by request of a pious friend. Mr. Kennedy spoke in the afternoon from Luke xix. 10.

The following night our dear friend, Mr. Gilbert Gaw, who constantly attended with us and read the line in singing, departed to his heavenly home, after being in a heavenly frame of mind all day.

April, 1st Sabbath—Spoke from Revelations xiv. 14: "Blessed are the dead who die in the Lord." Dr. Brodhead in the afternoon from Mark xiii. 35: "Watch ye," &c.

2d Sabbath—Spoke from the 23d chapter of Job: "Oh that I knew where I might find him." A Mr. Ferguson assisted in the afternoon, and spoke upon the first day, Sabbath.

3d Sabbath—Lectured on the 28th chapter of Matthew, being Easter Sunday. Mr. Hannah, a Methodist minister, from England, spoke from Romans viii. 1. This week I made my report to Presbytery, which gave full satisfaction.

August, 1st Sabbath—Mr. M'Iver spoke in the morning from Ecclesiastes xi. 9: "Know thou," &c. Mr. Scott in the afternoon from Proverbs v. 10, 11: "And thou mourn at the last," &c. I had to take part in both; we had a crowded and solemn meeting, day and evening.

2d Sabbath—Mr. Samuel Helfenstein spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. In the afternoon Mr. Charles Nassau from Amos iv. 12: "Prepare to meet thy God," &c.

3d Sabbath—I lectured on the epistle of Jude to a crowded congregation of sailors. Dr. Sargent in the afternoon spoke from Deuteronomy viii. 2: "And thou shalt remember," &c.

4th Sabbath—Lectured on the 14th of Matthew, from the 13th verse; had many seamen, attentive. In the afternoon Mr. Magoffin spoke from Micah ii. 10: "Arise ye," &c. This week I went to Baltimore, and was kindly received by many friends, and spoke in several places of worship; on the last Sabbath in August, and the first Sabbath in September, in each morning, at the head of the basin, and in the afternoons at Fell's Point, in sail-lofts, and two evenings in a large school-room, and the people were very attentive, and many affected; many seamen attended there also; several captains of vessels appeared to be pious men.

October, 1st Sabbath—Lectured on the 6th of Daniel, and on his character. Mr. Scott spoke in the afternoon from Revelation i. 7: "Behold he cometh," &c.

2d Sabbath—Lectured on the 4th chapter of 2 Timothy, particularly Paul's departure at hand. Young Mr. Taylor in the afternoon from Deuteronomy xxxii. 29: "Oh that they were wise"—this was our last Mariners' meeting in Cherry-street, and a solemn day; the seamen returned thanks for the use of the place to the Session and Corporation.

3d Sabbath—Began worship in the New Mariners' church, being the same Sabbath of the year that worship began for seamen five years before; the Rev. Mr. Patterson assisted in the morning, and read Solomon's dedication of the Temple, and made some remarks upon it and prayed; many attended. I then spoke from Genesis xxviii. part of the 17th verse: "This is none other but the house of God; this is the gate of heaven." Mr. Ralston read an account of the commencement of the meeting and of the building—an anthem was sung. The Rev.

Dr. Brodhead preached in the afternoon from 2 Chronicles vii. 16.

1825. January, 1st Sabbath—I spoke from the 13th of Luke: The barren fig-tree. Mr. Cary, from Calcutta, in the afternoon from Psalm xxxiv. 8: "Taste and see," &c.

April, 1st Sabbath, Easter—I lectured on the 28th of Matthew in the morning. Mr. Matthews, an Episcopal minister, in the afternoon, spoke a few words.

2d Sabbath—I spoke upon grieving and quenching the influence of the Spirit. Mr. Cary in the afternoon from Psalm lxxii. 17: "All nations shall call him blessed."

3d Sabbath—Lectured on the first 5 verses of the 3d chapter of Solomon's Songs. Bishop White preached from 1 Corinthians xv. 56, in the afternoon.

4th Sabbath—Lectured on the 5th of Daniel. Mr. Samuel Lawrence, Acts iii. 19. I made my report to the Presbytery last week.

July, 1st Sabbath—I lectured on the 3d chapter of Jonah in the morning. Mr. Mitchelmore in the afternoon. This week I went with Mr. Scott to New Castle. I spoke there on Wednesday evening in the Presbyterian meeting-house; next day went to Salem, and spoke there. Went to Bridgetown on Friday, spoke there in the Court House; the place crowded. The Rev. Mr. Hoff prevailed on me to stay with him over Sabbath. I spoke on Saturday preparatory to the Lord's Supper; again on Sabbath morning. In the afternoon spoke in the Baptist meeting-house. On Monday went with Mr. Hoff toward Cape May. Tuesday spoke in a school-house. Wednesday Mr. Hoff spoke in the meeting-house; Mr. Scott and myself assisted. On Friday I spoke in the same place. On Sabbath morning Mr. Scott also spoke there; I spoke in the afternoon to a very attentive congregation. We returned home on Thursday morning, having been kindly directed by the good providence of the Lord in all the way.

4th Sabbath—I again attended our Mariner's church; weather very warm.

5th Sabbath—I lectured on the 96th Psalm, but could not attend in the afternoon.

September, 2d Sabbath—I spoke from 2 Kings vii. 3, 4: The leprous men. Mr. Mitchelmore in the afternoon from 3d of John: The brazen serpent. I was enabled to attend both parts of the day and spoke in the close. This week I went to Princeton, spoke in the Seminary and at the College; went to Brunswick, spoke in the Presbyterian and Low Dutch churches; from there to Flemington, spoke there, and several places around there; the Rev. Mr. Clark was with me, and assisted; we were much encouraged.

1826. February, 2d Sabbath—I spoke from 1 Timothy, i. 15: "This is a faithful saying," &c. Mr. Mitchelmore in the afternoon lectured on the 26th of Matthew.

3d Sabbath—I lectured on part of the 22d of Genesis: Abraham offering Isaac. Dr. Ely, in the afternoon, spoke from 2 Corinthians iv. 17.

4th Sabbath—I spoke from Revelations xiv. 13. Mr. Eustace spoke in the afternoon. We then attended the funeral of our good friend, Commodore Dale; the Mariners went together from the church, and the children belonging to the Sabbath school of the church, all in order.

May, 1st Sabbath—I spoke from Romans xiv. 17. Mr. Mitchelmore on redeeming time.

2d Sabbath—I lectured on the 2d of the Acts, being what is called Whitsuntide. Mr. Ramsey spoke in the afternoon from 1 Thessalonians v. 19: "Quench not the Spirit."

3d Sabbath—The General Assembly were in session, and several of them attended. Mr. Woodbridge spoke in the morning from Isaiah lv. 2: "Wherefore do ye spend money," &c.—Mr. Curry lectured in the afternoon from Matthew xi. 19.

4th Sabbath—Dr. Jennings preached in the morning from Hebrews vi. 19: The anchor of hope—well applied. Mr. Casner in the afternoon, from Isaiah lv. first 3 verses.

July, 3d Sabbath—I was at Reading, spoke in Dr. Greir's church, and addressed the Sunday schools who collected in the church in the afternoon.

4th Sabbath—I supplied for Mr. Nassau at Providence

in the morning, and at Norristown in the evening, and had several prayer meetings in the week: also attended a public meeting with the Rev. Mr. Clay, in his church. The Lord kindly supported me, and brought me home in safety, and this week had a meeting on board the Ship Algonquin; many attended; very orderly.

5th Sabbath—Attended the Mariner's church in the morning; not well.

September, 3d Sabbath—The seamen of the Ship Benjamin Rush presented a small ship to the Mariners' church, and desired to fix it there, which was allowed. The captain named it Beulah, from the 62d chapter of Isaiah, 4th verse. I therefore read the whole chapter, made some remarks on it, and then proceeded to improve the different parts of a ship, and the blessing of navigation in discovering our land of liberty. Mr. Malcolm spoke in the afternoon from the 10th Psalm, 13th verse.

4th Sabbath—I lectured on the 3d chapter of Jonah; was unwell; did not go back in the afternoon.

October, 3d Sabbath—Being our anniversary, seven years since we began Mariner's church. I spoke in the morning from Haggai ii. 9: "The glory of the latter house," &c. Mr. Eustace in the afternoon from Hebrews x. 30: "Vengeance belongeth," &c.

Nov. 3d Sabbath—I was at Baltimore at the opening of the Mariner's meeting. I spoke in the morning from Haggai ii. 9. Rev. Mr. Henshaw in the afternoon from Romans vi. 23: "The wages of sin is death." We had meetings every evening while I was there in different places.

4th Sabbath—I spoke in our Mariner's church from the 14th chapter of Mark. Mr. Eustace in the afternoon from Romans viii. 28: "All things work together for good," &c.

1827. January, 1st Sabbath—I spoke from Matthew vi. 33: "But seek ye first the kingdom," &c. Rev. Mr. Shed, Preacher to Mariners in New-Orleans, spoke upon repentance, from several passages.

3d Sabbath—I spoke from Numbers xxiii. 10; "Let me die the death of the righteous," &c. Not being well,

and the weather cold, I did not go in the afternoon. Mr. Mitchelmore engaged to attend.

4th Sabbath—Mr. Shed spoke in the morning from 2 Corinthians v. 17. Mr. Fowler in the afternoon from 2 Timothy iv. 6, 7, 8. I addressed the children, and took part morning and afternoon.

April, 2d Sabbath—Mr. Dashiel spoke from Numbers xxiii. 10: "Let me die," &c. Mr. Mead in the afternoon from John v. 39: "Search the Scriptures," &c. I took part each time, and attended a funeral of a sailor.

3d Sabbath—I spoke from Romans iv. 25: "Who was delivered for our offences," &c. Mr. Mitchelmore from Acts xxiv. 16: "A conscience void of offence," &c.

Made my report to Presbytery last week.

4th Sabbath—I lectured on the 6th of Hebrews, particularly the 19th verse: The anchor of hope—this has been blessed heretofore. Mr. Mitchelmore spoke in the afternoon from Isaiah liii. 1: "Who hath believed our report," and gave a farewell address.

5th Sabbath—I spoke from 1 Timothy iv. 8: "Godliness is profitable unto all things," &c. Mr. Livingston from Matthew v. 20: "Except your righteousness shall exceed," &c.

May, 1st Sabbath—I lectured on the 3d of Acts. Dr. Janeway spoke from 2 Corinthians iv. 18.

2d Sabbath—I lectured on the 6th of Daniel, particularly on prayer. Mr. Kennedy spoke from 2 Thessalonians.

3d Sabbath—Mr. Williams, from Baltimore, spoke from Matthew xi. 28: "Come unto me all ye that labour and are heavy laden," &c. Mr. Nevins of Baltimore, in the afternoon.

4th Sabbath—Mr. Baker spoke on standing idle all the day. Mr. Kirkpatrick from 2d Psalm: "Kiss the son," &c.

June, 1st Sabbath—I lectured on the 2d chapter of Acts. Many ministers being in the city, several came and assisted; some from the General Synod of the Low Dutch church—They spoke well on different subjects.

This week I was very unwell, and applied for help in the Mariner's church, which I now expect.

3d Sabbath—I spoke from the 33d of Ezekiel: The warning of the watchman; and endeavoured to be faithful, not expecting to be able to attend there much longer It was a very solemn time.

4th Sabbath—Mr. Dashiel supplied for me morning and afternoon.

Mr. Eastburn's journal terminates with the last date mentioned above. It appears that he apprehended the speedy close of his ministerial labours; nor was his apprehension unfounded. On a loose piece of paper found in the little book in which he kept his journal, he wrote as follows:—

"*For the Mariner's Church, June* 24, 1827.

To lecture from the 25th verse of the 6th chapter 2d Kings, and the following chapter, as the Lord may direct.—Sing 79th hymn, 1st book, beginning with the 3d verse—25th Psalm, 2d part, S. M. 'Where shall the man be found'—98th Psalm, 2d part, 'Joy to the world, the Lord is come.' I was not able to attend on the above day, but was confined at home."

Thus it appears that this faithful servant of the Lord Jesus made a preparation for addressing his charge, which he was never able to use—a preparation, neither longer nor shorter than those which he usually made. Once after this, as we shall have occasion elsewhere to mention, and once only, he appeared before the interesting people to whom his heart and his prayers were ardently devoted, and by whom, in return, he was beloved with truly filial and fervent affection. But on that occasion he was able to take but a small part in the public service.

It seems proper that the effect of Mr. Eastburn's labours among seamen should here be more distinctly and connectedly stated than is done in his journal. For this purpose, the writer, before proceeding with his narrative, will avail himself of the report which was made and pub-

lished the year preceding that in the beginning of which Mr. E. died.

"By the first publication relative to the religious instruction of MARINERS in the port of Philadelphia, it will be seen, that the attention to this object commenced on the third Sabbath of October, 1819; and under favour of Providence, it has continued to the present time, now seven years, with uninterrupted encouragement and success—manifesting that the Divine blessing has attended this labour of love.

The building which has been erected as a Mariner's Church, being situated near to the Delaware river, in the very centre of the shipping business of the city, not only affords accommodation to about twelve hundred persons, but also furnishes warehouses, producing a rent of $372 per annum.

The edifice is constructed in such a manner as to afford three avenues to the Church, and six openings to the stores; and thus these objects are prevented from interfering with one another.

From the opening of the church to the present time, the worshipping assemblies have been generally very numerous, and in some instances so large that many persons, who could not be accommodated, were obliged to depart. In no instance has the Church been closed on the Sabbath throughout the year: and on but one occasion has the venerable Pastor been prevented, by indisposition, from officiating in his place. On two other Sabbaths, in the height of the warm season, he made a preaching excursion into the interior of the state, for the benefit of a change of air, calculated to invigorate both the body and the mind. Here then is there cause to erect an Ebenezer of praise to the Great Head of the Church, who has been pleased so graciously to prosper an institution established to promote the best interests of Mariners, and who has, in mercy, crowned the means used with such abundant and visible success.

The language of one and another of the Mariners is, "Come, and I will tell you what the Lord has done for my soul," believing that, "except a man be born again,

he cannot enter into the kingdom of God." The master of a vessel stated, that this passage of holy writ struck him like a flash of lightning, and produced a shock from which he never rested, till he obtained a hope that he knew what that change was which the passage describes: and he exhorted all within the hearing of his voice, to seek the pearl of great price. He died in the full assurance of seeing the kingdom of God.

Females (for it is common for the families of the Mariners to be punctual in their attendance) are not less awake than those of the other sex, to the care of the soul as the one thing needful: and in the opinion of their spiritual guide, there is reason to hope that many of them are truly pious. One of their number remarked to the Preacher, that her name was *Lydia*, and that it was upon an occasion of speaking on the text, contained in the 16th chapter of the Acts, and the 14th verse, that the Lord was pleased to open her heart, so that she attended unto the things which were spoken.

The work of reformation is evident in many other respects.—The present highly respectable and indefatigable Chief Magistrate of the city, has recently stated, that the Police Office is no longer a seat of Justice, as it formerly was, for pronouncing judgment on Mariners, brought there in a state of inebriation. A like testimony is borne by a distinguished officer placed over the Customs of the district—it being a rare occurrence for a Mariner *now* to appear on the floor of the Custom-house under the influence of intoxicating liquors. But above all, the trading part of the community, connected with vessels, are free to testify to the sobriety and orderly conduct of Mariners at the commencement of a voyage, (exhibiting a most striking contrast to former days) and also of the reports made to them by their Captains, of the subordination and unexceptionable conduct of sailors whilst they are at sea.

Well may it be said, "What things hath God wrought among the Mariners!" "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep; these cry unto the Lord in their trouble, and he bringeth them out of their distresses." "He maketh the storm a calm,

so that the waves are still: then they are glad, and cry, Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Is there not much encouragement to hope from such facts, that the set time to favour Mariners is come, and that the abundance of the sea shall be converted unto GOD? Many days do not now pass without Mariners being seen who are awake to a general and particular Providence, while they behold the works of the Lord, and his wonders in the deep.

To the devoted and patriarchal Preacher on whom devolves the interesting charge of ministering statedly to the Seamen, nothing could afford more joy and rejoicing to his heart, than he experiences in seeing the bread he has cast upon the waters, thus returning after many days, according to the Divine promise—and in contemplating still brighter prospects in future. The sum and substance of his preaching is, repent, or perish—believe in the Lord Jesus Christ, and be saved. Gospel simplicity is well suited to his audience; and his practice, very frequently, is, to lecture on the substance of a chapter, dwelling most on the parts particularly adapted to existing circumstances. This mode, it is believed, the Mariners are best pleased with; and it has the effect of producing a habit of thinking on what they hear and read.

Passing occurrences are also very happily improved by the Preacher, as will appear in the use made of the following incident. The ship's company of the Benjamin Rush, presented to the Mariner's Church, a miniature ship prepared for the purpose, in a late voyage to Canton, rigged in the most perfect style, and now moored over the pulpit in the Mariner's Church. The day after it was placed there, being the Sabbath, the speaker observed that the hull of the ship composed of many pieces, bound round with plank, was like our bodies composed of many parts, covered with flesh and skin. If the ship leaked, he observed, it caused hard labour at the pumps: so sin indulged would cause great sorrow both here and hereafter. If a plank gave way, the ship would sink; and if the thread of life should break, the soul would depart immediately into the eternal world. The masts and

rigging being intended for the purpose of spreading sails, that the ship might be speedily conveyed from port to port, might show the need of using the means of grace, which the Lord has appointed, and in the proper use of which we may hope to obtain the influence of the Holy Spirit, as a heavenly wind to take us to the haven of eternal rest.

The captain of the ship in which this model was made had given it the name of "Beulah," taken from Isaiah lxii. 4, "No more forsaken," and this text was inscribed on the Burgee at the fore royal mast head. It was observed from this that sailors had formerly said no one cared for their souls, but now it was remarked they were earnestly invited to come to the blessed Saviour, and all who should comply with the invitation might call their Maker their Father. On the main royal mast head was the flag with *Bethel* written on it. That, said the preacher, should always remind us of Jacob's vision at Bethel, where he saw the ladder set up from Earth to Heaven, and the Lord at the head of it. Seamen when mounting the shroud should think of being prepared to be wrapped in a shroud. The American flag at the stern shows the importance of navigation, without which Columbus would never have discovered this happy land. This ship has anchors at her bows, but if they were cast out where there were no soundings, it would do them no good; so if they should be trusting in the general mercy of God, without having their hope fixed on the foundation he has laid in Jesus Christ, they must certainly perish; but if fixed on him within the vail, they would at last be safely brought up into eternal rest and happiness. The compass being absolutely necessary for the helmsman to know how to steer the ship, should remind us that the Scriptures alone can direct us to the port of eternal glory." After the address some account was given of the experience of Seamen; and the whole service was attended to with deep solemnity. The church was crowded, and a liberal deposit was made in the boxes. * * *

The Sunday School is composed of a President and nineteen Teachers, and two hundred and twenty-five scholars. The Teachers are of the Methodist, Episcopal

and Presbyterian persuasions; seven of them profess religion publicly, the others are seriously inclined. The pupils are the children of Mariners, or of those who worship in the Church. The number generally attending at one time does not exceed one hundred and fifty, and with which the gallery is filled.

Although the desirable circumstance cannot be stated of any of those pupils having made a public profession of religion, yet the death-bed of some, who have been called into the eternal world, has given evidence that they have made a happy exchange.

The children sing a hymn on every occasion of meeting and receive an address from the Preacher before public worship. They appear to be benefited, and many of them evidently are seriously impressed. Some of the old scholars who now frequent the sea, whenever they return home manifest their attachment to the school in which they have been taught; and often display a New Testament bearing evident marks that it has been in much use.

The fiscal concerns of the School are in a measure easy. It is supported by the contributions of its members, and sixty annual subscribers at one dollar each.

Whilst the Mariner's Church has so much reason to sing of mercy, an event has nevertheless taken place in the past year, of a very afflictive and mournful kind. We refer to the lamented death of one of its earliest and most efficient friends; the late estimable and excellent Christian mariner, Commodore Dale. His is a name distinguished in the naval history of America, and it is here recorded with all the sweet recollections, attending the memory of the just: He was an Israelite indeed, in whom there was no guile. By the Preacher as well as by all concerned in the establishment, he was a friend most highly valued; a supporter, a counsellor, a pillar of the Institution. His Christian meekness and gospel simplicity; his uniformity of character and devotedness to every good word and work; his evangelical principles; his holy zeal, to build up the Redeemer's kingdom on earth; and especially the importance of his services to the cause of the Mariner, procured for him an ele-

vated station in the community in which he lived, and inspires the firm belief that the public loss is his own eternal gain.

The Church of Christ is one, and all the friends of Zion will feel a strong desire to promote her interests in every part of the world; those however who are more immediately concerned in efforts for the religious improvement of Seamen, will feel a peculiar obligation and desire to attend to this particular duty: such has been the motive which has actuated the aged and zealous Preacher of this Church to undertake visits to New-York and Baltimore. In the former city great things have been done for the promotion of the Mariners' cause in general, particularly in the recent establishment of an "American Seamen's Friend Society," the object of which, in addition to the public administration of the gospel, is specified in the following particulars.

To establish "reputable and orderly boarding houses in the several seaport towns of our country, where special attention will be paid as well to the morals as to the protection of the property and civil rights of the Seamen, each of which houses, when practicable, is to be furnished with a reading room and a small library of suitable books."

"Register or Intelligence Offices, where Seamen of good character may have their names entered and lodgings designated, for application by ship owners and masters."

"A Saving Bank for the deposit on interest of such portion of the Seamen's earnings as they may deem expedient."

"The employment of Agents or Missionaries to traverse the coast, visit vessels and distribute Bibles and Tracts, and to co-operate with the local committees appointed for that purpose, to induce Seamen to resort to the boarding houses under the patronage of the society, and to attend places of worship."

"The establishment of schools for the instruction as well of adults as the children of Seamen."

"To afford such aid as the means of the institution will

allow to Marine preaching establishments and all kindred Institutions."

The most entire approbation is given by us to the objects expressed in the foregoing articles, and the hope is entertained that in process of time the benevolent views of the "American Seamen's Friend Society," will be carried into effect "in the several seaport towns of our country."

In Baltimore it appears there is in great forwardness, and very near to completion, a new building designed for a Mariner's Church—the consecration of which is in contemplation very shortly; to attend which the venerable Preacher here is invited and expects to officiate.*

At Boston, Charleston, South Carolina, Norfolk and New-Orleans, similar establishments have been made; much activity is known to prevail in the two first, and it is hoped, that there is no want of a holy zeal in the others. For the New-Orleans establishment a Reverend gentleman has been deputed by a society formed at that place, to travel and solicit funds in aid of erecting a Mariner's Church. That port being the resort of numerous vessels from different parts of the world, affords a large field for benevolent exertions, and has a peculiar claim on other places for aid, from the circumstance that very few of the Seamen are other than strangers.

The communications from London, embracing a correspondence with the Rev. G. C. Smith, the distinguished Preacher of the Mariner's Church in that city, and Thomas Philips, Esq. Secretary of the British and Foreign Seamen's Friend Society and Bethel Union, have afforded the most ample and satisfactory information of the blessed work prevailing among Seamen in England, and also of the deep concern which appears to be implanted in the hearts of British Christians to promote this glorious cause, not only in their own land, but throughout the world.

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In concluding this statement, it is felt to be incumbent,

* It appears from Mr. Eastburn's journal, that he did attend and officiate on the occasion here referred to.

that we should be deeply sensible of the goodness of God, in condescending so remarkably to smile on the effort which has here been made, to extend the blessings of the gospel to our sea-faring brethren ; that we should humbly and fervently implore his gracious benediction on all the endeavours we shall use, for the same purpose, in time to come ; and that while we earnestly solicit our fellow Christians to unite their supplications with ours in this behalf, we should express our gratitude to those who have already favoured our undertaking with their patronage and their prayers."

The foregoing report is the last which has been published, in relation to the Mariner's church in Philadelphia. Mr. Eastburn was present when it was read, and participated largely in the pleasure which all the friends of the establishment experienced, in contemplating its prosperity and its prospects. Previously, however, as appears from his journal, his health had, for some time, been less firm than usual ; and his unabated exertions, when he was verging on the age of fourscore, had doubtless some effect in increasing his infirmities, and hastening the period when he was to exchange them all for immortal bliss, activity and vigour. His decline was gradual, and he continued to preach occasionally, even after his worthy successor, the Rev. Alfred H. Dashiel, stood ready to supply his place, whenever his feebleness might demand aid or relief. It appears from the journal, that Mr. Dashiel performed the last service for which Mr. E. made preparation, but which he found himself unable to attempt.

On the 26th of June, 1827, the writer of these memoirs paid a visit to his aged friend, drawing near in appearance to the eternal world ; but not in much pain at the time, and in perfect possession of all his powers of intellect and speech. The conversation, which lasted for perhaps an hour, turned on scenes past, present, and to come ; and terminated in a distinct agreement to pray daily for each other, till one or the other should become silent in death. For the two immediately succeeding months the writer was, the most of the time, absent from the city,

and at a considerable distance from it. On one occasion, a rumour where he was, announced the death of Mr. Eastburn, with such circumstances of probability as to leave no doubt in the mind of the writer, that he was no longer in a situation to be the proper subject of prayer; and in place of petitions for him, thanksgivings for his edifying example, and supplications to be prepared to join him in a better world, seemed to be the incumbent duty of the survivor. On returning to the city however, he was agreeably surprised to find that his old friend was still in life; and that, on hearing of the rumour which had consigned him to the grave, he had said—"as yet, there is no such good news." He even revived so much after this, that in the month of September he was once carried to his beloved Mariner's Church, where he made a short address to the Sabbath school children, and one still shorter to the mariners themselves. This was his farewell interview with them, and was so regarded by all the parties concerned—It is almost needless to say, that tears in abundance were shed on the occasion.

The organic disease of Mr. E. which terminated in death, was of the stomach and bowels, unaccompanied by fever till near its fatal issue. He had but little ease, except when it was procured by the use of anodynes; and at times his pain was extreme. Mortification was much apprehended, but it never took place. His appetite, in the progress of his complaint, entirely failed, and the powers of nature sunk by degrees, till the lamp of life went out by a gradual extinction.

To all who are acquainted with the influence which the bodily organization has on the mind, it will be obvious to remark, that the circumstances in which Mr. E. approached his dissolution, were exactly those which are least favourable to clear perceptions, and vigorous mental exercises. The mind which is not clouded, or debilitated, by the relaxation of all the springs of life, and the constant use of opiates, must be sustained and invigorated in no ordinary manner; and that examples of this description have sometimes been seen, the writer is not disposed to deny. The subject of this memoir, however, did not furnish such an example. The usual influence of disease,

and the usual effects of remedies, were, in his case, fully apparent. His mind, indeed, suffered no alienation, till very near the close of his mortal career, and then it was only fitful and partial. But in perspicuity, sensibility, vigor, and animation, he was manifestly different from what he had been immediately before his confinement. It was therefore not wonderful, that on spiritual subjects, as on all others, he was less excitable than he was wont to be in health. He expressed no rapturous views of divine things. He used none of that language of ecstatic delight in God, and animated triumph over death and the grave, which is sometimes witnessed in holy men, as they draw near to the eternal world; and which he would have been the last man on earth to censure or undervalue. But what he exhibited—and it was most edifying and delightful to see it—was the blessed effects of long habits of piety—an humble, stedfast assurance of an interest in the unchanging covenant of grace. If his hope of heaven was ever shaded, it was but a passing cloud, a momentary eclipse. For more than seven months, during which he labored under the disease that terminated in death, the habitual state of his mind was that of unreserved submission to the will of God, thankfulness for his mercies, a placid, tranquil, unwavering trust in the divine promises, and an unshaken expectation of a speedy and eternal vision and fruition of his covenant God and Saviour. The writer finds, on consulting his diary, that on the 12th of January, a little more than a fortnight before Mr. Eastburn's death, the following memorandum is entered—"I found ——— at my house, on returning from paying what I expect will be my last visit to father Eastburn. I conversed with him, *and he told me that he had not a doubt, or a fear, in regard to his future happiness.* He thanked me for what I had done for him, in bringing him into public usefulness. I prayed with him, and was a good deal affected:"—Such is a short-hand memorandum, made when no thought was entertained of penning these memoirs, or that the record would be intelligible to any human eye but the writer's own—It is now published, as exhibiting the general state of the mind

of this man of God, in the near view of eternity. He languished till the morning of the 30th of January, 1828, when, without a struggle, he fell asleep in Jesus, and went to be for ever with the Lord.

CHAPTER VII.

Miscellaneous particulars and remarks—Conclusion.

Of the excellent man who is the subject of these memoirs, it may be gratifying to the reader to know somewhat more than is contained in the foregoing narrative. It may also be proper for the writer to make some additional remarks.

The person of Mr. Eastburn was in no respect peculiar. His stature was a little below the middle size, and his frame was such as to favor the activity for which he was always remarkable. A better likeness of his face, in the last ten years of his life, could scarcely be given in an engraving, than is exhibited in that which accompanies these memoirs.—His aspect in younger life was considerably different. In public speaking his countenance and eyes often expressed much animation, and he used a good deal of unstudied, yet not ungraceful gesticulation —when much engaged, as was often the case, his whole body seemed to be agitated by the fervors of his mind. Still there was nothing of that boisterous, loud and enthusiastic rant, in which extemporaneous speakers in the pulpit too often indulge. His voice was strong and his speech articulate; and there was seldom any hesitation, or appearance of difficulty to get forward, in his public addresses. They were generally fluent, and always characterized by great solemnity.

He was singularly neat in his dress, and in all his habits; and he could scarcely refrain from showing his disapprobation, when he saw the want of an attention to decency of appearance in others. His mechanical business had not rendered him uncouth or awkward in his

behaviour. His address and manners, although destitute of polish, were agreeable and even prepossessing. The genuine influence of Christian meekness and courtesy seemed to throw a charm around him, wherever he went, or whatever he did or said.

His natural temper seems to have been hasty; but it was so softened, subdued, and regulated by divine grace and habitual watchfulness, that it rarely discovered itself. On the contrary he was a bright example of forbearance, caution, prudence, and the endurance of injury and even of insult, without anger or resentment. One instance is recollected of his using an expression which he afterwards thought harsh and unwarranted, and he could not be at peace with himself, till he had expressed to the offended party his sorrow for the offence. He never indulged in levity, but was remarkably social and cheerful; and kindness, sympathy, and a desire to relieve distress, whether of a temporal or a spiritual kind, were prominent features of his character.

The best men are not without their imperfections, and that which the writer thought the most visible in Mr. E., was precisely that which Kippis has noticed in the character of Dr. Doddridge, "that he was fonder of applause, from every quarter, than was desirable in one who was so justly entitled to it." Yet it is but justice to add that this foible diminished as his usefulness increased; till, toward the close of life, when both usefulness and applause were most abundant, his love of praise seemed to be nearly extinct. He grew in humility, and in a disregard of all but the approbation and glory of God, as he drew nearer to the end of his course and the rest and reward of heaven.

It was observed, in the commencement of these memoirs, that Mr. E. had "no pretensions to genius, no eminence of intellectual powers or attainments." Such certainly was the fact, taking the terms used in the assertion in their customary acceptation; and yet, if there be such a thing as *a genius for religion*, he possessed it—it is beyond a question that piety elevated his intellectual powers, in regard to every thing in which piety was concerned. Without piety, he would probably never have

been remarkable for any thing but his mechanical industry, and good common sense. He does not appear to have been formed for literary improvement, if he was even capable of it. He has mentioned, in his account of the former part of his life, that his assiduous application to study, while at the grammar school of Dr. Robert Smith of Pequea, produced a pain in his breast, which compelled him to return to his mechanical employment. This was undoubtedly true; but the late Rev. Dr. John Smith, who was then a student or a teacher in his father's grammar school, told the writer that Mr. E. was not able to master the Latin grammar, and it is certain that he never did master it. Probably the efforts he made, by night and by day, to effect what to him was peculiarly difficult, produced the complaint of his breast which drove him from the school. He wrote a plain legible hand, but was far from correct in the grammar of his own language. His reading was much more scanty than that of hundreds of mechanics, in situations less favorable than his own to the possession and perusal of books. Among his papers, the bookseller's receipt for Scott's Commentary was found, dated January 19th, 1809. This, there is little doubt, was the first commentary, and the only one, that he ever owned. The writer remembers lending him a volume of Henry's Commentary, several years before this, but he did not retain it long. He was much accustomed to compare scripture with scripture, and thus to be his own commentator. His memory, although not tenacious of the Latin or any other grammar, seemed to be formed to receive and retain the words of Holy Scripture, and to be a receptacle for devotional psalms and hymns almost without number. He knew a large part of the Bible by heart, and could repeat the devotional poetry of Watts, and of some other writers, to a wonderful extent, and with great accuracy. This too was the man who, in his public prayers and discourses, used his mother tongue with a readiness and propriety seldom exceeded by those who speak what they have not precomposed, or studiously prepared. The truth was, that he threw his whole soul into what he delivered in public; and this so carried his hearers along with him, as left

them little leisure or inclination to notice any slight inaccuracies of expression in what they heard; and hence his public addresses were acceptable, and often delightful, even to nice and fastidious ears. On the subjects of religion he likewise seemed to possess no inconsiderable share of imagination, as well as a capacity for promptly adapting scriptural truth, both historical and doctrinal, to particular subjects and occasions, which few educated preachers ever excel, and many never equal. At concerts for prayer, and all incidental religious services at which special addresses were to be delivered, father Eastburn was looked to, as one whose presence and assistance were peculiarly desirable. Shortly after the writing of these memoirs was announced, the following unsolicited note was received from the respectable citizen whose name it bears:—

Dear Sir,

A circumstance respecting the Rev. Mr. Eastburn, which fell within my knowledge, may perhaps deserve a passing notice, in your intended Memoir.

Two of my apprentices were drowned in one of the ponds in the suburbs of this city, some years ago. Mr. Eastburn happened to be in the grave-yard, and seeing that no person was prepared to address the assembled crowd, he undertook that office, and delivered an extemporaneous address, perfectly suited to the occasion—one of the most affecting I ever heard in my life.

Yours very respectfully,

February 9th. MATHEW CAREY.

The following extracts from a letter which had been solicited from the Rev. William S. Plumer of North Carolina, will illustrate several traits in the character of Mr. E., as well as give the reader a good idea of his preaching powers.

Warrenton, N. C. July 7th, 1828.

Rev. and Dear Father:—

When in the city, I promised you some little sketches of the life of Mr. Eastburn. * * * *

In October, 1825, I visited Philadelphia, and called on

Father Eastburn. When I first called, he was not at home. I was told that he was visiting the sick, in a part of the city rather destitute of pastoral labors; but that he would be at home in half an hour. I accordingly waited until his return. At the appointed time, he came. After Christian salutation, he said he had been visiting—had seen many very distressed people, and especially one. "She is a young lady," said he, "whose mother is dead, and whose father and only brother are infidels, and very bold in wickedness. The young lady is under soul-concern (a very common expression with Mr. E.) I got to her room, when her father and brother were from home, and I talked to her much about the plan of salvation. Poor thing, she was very ignorant, and she is very much distressed. While I was talking, I heard some person coming in—I was told it was her father, and that he would be very angry. Presently the door was opened noisily, and a man forty or fifty years old entered the room, in a very blustering and angry manner. He first accosted me by saying, 'And who are you?' (he knew who I was:) I told him my name was Eastburn. 'And what are you doing here? We want none of your religion here. We have sorrow enough already.' 'My friend,' said I, 'I heard that your daughter was sick, and that her mind was troubled about her sins, and I knew that Christ Jesus came to save the chief of sinners; and I thought I would come and tell her.' Here a conversation ensued—the father became less irritated, and at last, before I came away, he was willing that I should pray with and for his daughter. Now," continued the old gentleman, "we can bring almost any body over, if we will be mild, and calm, and affectionate."

Before I left him, I said, "Father Eastburn, you have been long in the service of Christ; what advice would you give, in few words, to one who, like myself, was about to enter the ministry." His answer was: "When I was a young man, I asked Dr. John Mason, the father of Dr. John M. Mason, nearly the same question. I asked him what advice he would give to a young Christian. I will give you his answer—it was this: 'When you are about to engage in prayer, remember what the object of

prayer is. When some people pray, they seem to be paying their compliments to God, as to some great man. God wants no compliments. Learn to converse with the Lord, to talk with him. *The secret of the Lord is with them that fear him.*' If I may add any thing to this, continued Mr. E., I would say, when you read the scriptures, do not read too fast. If, in reading, the mind strikes a rich vein of thought, do not call it back: let it go on for a while. This is the way to have profitable thoughts, and to be filled with the knowledge of God. My best and happiest frames are brought on in this way." This advice shows clearly that Mr. E. was a *growing* Christian; that he "*increased* in the knowledge of God, and in spiritual understanding."

It is possible that some may have supposed Mr. E.'s talents far below what they really were. He was not learned; he was not methodical; nor had he any of that *sophomorical* eloquence, which produces pleasant sound. "Words ought surely to be labored," says Dr. Johnson, "when they are intended to stand for things;" and *only* then is there need of laboring them. Although there was nothing of this kind, yet there was a deep interest kept up in his public services. No man could look at him, and be disposed to criticise. Every man felt that Mr. E. was an honest man; and therefore the hearer very much resigned himself to the speaker.

I heard him, in February, 1826, lecturing on the first fourteen verses of Genesis, 22d chapter. The first part of the sermon was descriptive of the age, appearance, family, feelings, and conduct, of Abraham. He often personated Abraham, in the course of his remarks. Having followed this course some distance, he, at length, represented Abraham as having arrived on the mount with his son—"Here came the conflict," said Mr. E. He then briefly summed up the feelings of Abraham, while "he built an altar, and laid the wood in order there." The interest he now threw into the description was worthy of the subject; and would have done credit to any man. When he described Abraham "binding his son, laying him on the altar upon the wood, and stretching forth his hand and taking the knife to slay his son," it seemed al-

most as if the scene described was one we could all see. The audience was still, and hung upon his lips. "At this critical moment," said the old gentleman, "a voice was heard, saying, Abraham, Abraham." These last words he pronounced very rapidly, and as we might suppose one would do who saw another in great danger. The effect was as great as any I have ever seen produced by description. I am persuaded that *one-half* of the congregation involuntarily moved forward, rather raising themselves from their seats, as if to seize the father's hand, and save the life of Isaac. All this was done in perfect simplicity. A little child never spoke with more artlessness, or remoteness from affectation.

Institution of worship among mariners.—Mr. E. gave the following account of the first meeting for mariners in Philadelphia. "In the year —— we determined to have a meeting for the dear mariners, and procured for that purpose a sail-loft. On the sabbath, we hung out a flag. As they came by, they hailed us, 'Ship ahoy!' We answered them. They asked us 'where we were bound?' We told them, to the port of New Jerusalem; that we sailed under admiral Jesus, a good commander; that we wanted men; that we had several ships; that there was the ship Methodist, the ship Baptist, the ship Episcopalian, the ship Presbyterian, &c.; that they might have choice of ships and of under officers, but that they would do well to go in the fleet. 'Well,' said they, 'we will come in, and hear your terms;' and here," said Mr. E., "was the beginning of our Mariner's Church—And now, when any of them express a desire to join a church, I ask them what church they would wish to join, and I go with them, and introduce them to the pastor of the church, and tell him what I know about them."

Thus I have imperfectly fulfilled my promise. I have given you the most striking sketches, that I remember. I have given you only the substance. I think that what I have stated is strictly true, certainly not beyond the truth.—You can make what use you please of it.

* * * * * *

In these memoirs Mr. Eastburn is frequently mentioned as the *pastor* of the Mariner's Church, and is also styled *Reverend.* To prevent misapprehension, and indeed to correct that which has, to a certain extent, already taken place, it may be proper to remark that according to the technical use of the terms Pastor and Reverend, Mr. E. was entitled to neither; although, in their general import, it is believed that he had a good claim to both. Neither *Pastor* nor *Reverend* is technically or customarily applied to any man who is not an ordained minister of the gospel, which Mr. E. never was; and the former term is used to designate one who is not only ordained, but who has the stated charge of a particular church and congregation, in which he both preaches and administers the sacraments; and in Mr. E.'s licensure it was expressly stipulated that "he should not consider himself as a candidate for the pastoral office."* The Mariner's Church, moreover, was established by a joint effort of several religious denominations, and it could not, without some new arrangement, be placed under what is usually denominated *the pastoral care* of a minister belonging to any one of these denominations.

But the word *pastor* or *shepherd*, in its general application to the duties of a minister of the gospel, refers chiefly to his obligation to feed a flock of Christ, of which he has the oversight, with spiritual food; to watch over them, and in every way to promote their spiritual welfare: and never did a minister of the gospel labor more assiduously than did Mr. Eastburn, to give to the people of his charge—his "dear Mariners"—a full and the most suitable supply of *the bread and the waters of life;* to watch for their souls; to visit them in sickness; to warn them of danger; and to "guide their feet into the way of

* In this stipulation, which was agreed to without any reluctance on the part of Mr. Eastburn, regard was had by the presbytery, not only to the defects of his education, but also, and chiefly, to the state of his mind in regard to the sacrament of baptism. It is believed by the writer that his sentiments on this subject were somewhat different before his death, from what they were at the time of his licensure. But at that time, he could not, if he had been a pastor, have baptized infants at all, nor adults in any form but by immersion. He could not, of course, be a pastor in a Presbyterian church.

peace."—To them, therefore, he was truly and emphatically *a pastor*.

Johnson's definition of the word *Reverend*, in its general import, is "venerable; deserving reverence, enforcing respect by his appearance." And to whom was all this more applicable, than to the truly *venerable* man who is the subject of these memoirs? The word, says the great lexicographer, is "an honorary epithet of the clergy."—And the epithet was courteously given to Mr. Eastburn, by such a voluntary, general, and cordial suffrage of the religious public, as but few could command.

If any should be disposed to make the case of Mr. E. a plea for the introduction of men into the gospel ministry without more education than he possessed, they ought to be informed that they could not have obtained his sanction, or countenance, to such a plea. He never thought himself qualified for *the pastoral office*, as the phrase is usually understood; and it is believed he would not have consented to accept it, if it had been offered and even urged upon him. He always lamented that he was not better furnished than he was, for the limited duties of an exhorter and preacher. He had the good sense to know, that he had not the "treasure" of theological knowledge, out of which he could "bring forth things new and old" in a stated charge. Let those therefore who aspire to be what he was, have some good evidence that their qualifications are equal, or similar, to those which he possessed. The writer has always considered the case of Mr. Eastburn as nearly *unique*—as standing by itself. He has never regretted, and thinks he shall never regret, the instrumentality he had, in giving to this extraordinary man the qualified licensure which was granted him. He would vote to give it to another of like qualifications, if another could be found. But another such he never expects to see. A man like Mr. Eastburn does not often appear—a man who had such a force of piety, as far more than counterbalanced the wants and defects which must for ever, and completely, disqualify ordinary Christians for the sphere in which he moved.

CONCLUSION.

It was stated in the introduction to these memoirs, that a principal design in writing them was, to show what "simple, genuine, consistent, fervent, active, eminent piety may effect," even when unaided by rank, genius, education or wealth. And we have now seen that such a piety, and so unaided, did, in the case of Mr. Eastburn, secure to him a personal influence and esteem among various denominations of Christians, and among people of all descriptions of character, that was truly wonderful. This is manifest from numerous facts recited in these memoirs, as well as from the demonstration of public respect which was exhibited at his funeral—a demonstration which many have thought and said, the death of no other citizen of Philadelphia could have produced. But—what was of infinitely more importance than any "honor which cometh from man," and was so regarded by Mr. Eastburn himself—the influence and esteem which he had acquired, enabled him to do good to the souls of men, to a most uncommon extent. It is scarcely credible in what a number of households in the city of his residence his name is precious, and will long be so, for some profligate of a family reclaimed and converted by his kind and faithful admonitions; for some laboring mind directed by his instructions and counsels to the Saviour; for some sick or dying member edified by his conversation and prayers; and for the mourners whom his presence, and sympathy, and exhortation, soothed, sustained, and comforted. But besides all this, it is probable that his preaching and exhortations during the four-and-twenty years of his public ministrations, were quite as instrumental as those of any other man in our country, during the same space, in turning sinners "from darkness to light, and from the power of Satan unto God." They were, let it be remembered, the gifts of divine grace, in their large bestowment to this eminent Christian, which God was pleased thus to honor; and let the praise and glory of his own gifts be given to God alone.

But surely such a character as that of Mr. E. furnishes a very strong presumption, if not a conclusive proof, of

the truth of the whole gospel system. From the influence of that system his mind unquestionably received, in relation to certain subjects, a strength and elevation which it could not have derived from any other source. Nor were his mental powers merely raised and invigorated; they were, by the same influence, rendered most amiable and benevolent; they were unceasingly devoted to the promotion of human happiness, in every way their possessor could devise; and they were actually successful in advancing all the best interests of mankind, to a very unusual extent. Now, can a system productive of such effects be nothing more, or better, than a system of base falsehood and deception? Must not such a system, on the contrary, be divine? Must it not have come from Him "whose tender mercies are over all his works?" Yes, indubitably—And such examples as that which we here contemplate, do in fact confound infidelity, silence its advocates, or prevent their influence, more than all the argumentative reasonings, powerful and useful as they are, by which the truth of revelation is defended and established.

The humblest Christian may also see, from the example before us, not only how much he may promote his own happiness, but how useful he may be to others, by diligently cultivating, and keeping in lively and vigorous exercise the Christian graces, and by "adorning the doctrine of God his Saviour, in all things." Although he may never, like Mr. Eastburn, become a public exhorter, still he may, "by well doing, put to silence the ignorance of foolish men." He may, by a heavenly temper and a holy life, more effectually recommend religion to all who observe his conduct, than can often be done by the most eloquent and cogent discourses. If Mr. Eastburn had not *lived religion*, his public addresses would have had little effect; and it was in fact by living religion that he did more good than by his formal addresses. An exemplary Christian life speaks a language which all understand, and which few are so hardened in wickedness as not in some measure to feel—They often feel it, even when they ridicule and profess to despise it: and sometimes they *so* feel it, that at last it produces repentance,

reformation, and the salvation of the soul. There have of late been a number of instances, in which pious sailors and soldiers, by their good example and Christian deportment, have drawn the attention of their companions (savingly it may be hoped) to attend to the things which belong to their peace; and have produced a favorable impression even on their commanding officers.

In the subject of these memoirs we see eminently verified the important remark, that the most valuable of all distinctions, the distinction which is made by the grace of God, and which renders the subject of that grace a child of God and an heir of eternal glory, is not made according to those qualities and circumstances by which men usually class and measure their esteem for each other; but may be the allotment of any of the human race, whatever be their standing in society, or the estimation made of them by their fellow mortals. Observation, indeed, abundantly shows, that this great and lasting distinction, which alone is worthy of much concern, is not most frequently possessed by men of high intellectual powers, or brilliant endowments of any kind; not commonly by the wise, the wealthy, the learned, the eloquent, or the powerful; but by men of no eminence for genius, station, or property. In every succeeding age, it has been much as it was when the Saviour said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—And when afterwards an inspired apostle said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things which are; that no flesh should glory in his presence."

Men make many classes and distinctions, but God makes account of one only—that which exists between his friends and his foes. This will shortly divide the

whole human family into two great companies. And oh! when the assembled race of men shall stand before the judgment seat of Christ, how will the distinctions of this world be reversed! How much more glorious will Joseph Eastburn then appear, than the unsanctified kings and conquerors, patriots and sages, orators and poets, wits and scholars, men of influence and men of wealth, who have been feared, or admired, or envied, and who may have filled the world with their fame! How would they rejoice to exchange their place of infamy and agony unutterable, for that of the humble mechanic, wearing his "crown of righteousness," acquitted and honored by his Judge, triumphing in his Saviour, surrounded by a happy throng whom his pious labors have led to glory, and saying, with adoring gratitude, "Behold I and the children that God hath given me." In the exercise of that faith, "which is the substance of things hoped for, and the evidence of things not seen," how ought the meanest disciple of Jesus, not only to be content with his present allotment, but to give thanks to God, whose grace has disposed and enabled him to choose "the good part which shall not be taken away from him."

Mr. Eastburn's example as a man of prayer, was highly instructive and worthy of particular notice. His private devotions, indeed, remained *private*.—He has stated what they were, in his first religious exercises, in the narrative inserted in these memoirs; but the writer does not remember to have heard him speak of them in a single instance. Yet an observing person could not be in his company even for a day, without perceiving that he was one who communed much with his God; that his "conversation was in heaven." No doubt can exist that he was eminently a man of prayer. No one who did not pray much in secret, could pray as he did in public. In his public prayers, especially in the first part of them, he often seemed as if he was weighed down with a sense of the divine presence, of the holiness and majesty of a present God, of his own unworthiness, and his need of the intervention of a Mediator. Deep reverence and humility marked every part of the exercise.—It was characterized throughout by solemnity and fervor. He rarely,

if ever, hesitated; his language was in a suitable degree scriptural, and in general pertinent and happy. His supplications frequently and strongly indicated that he was praying in faith, and that he looked for an answer. A petition which he often uttered was, "May we, O Lord, follow our prayers with expectation."

In considering the unusual success which attended the labors of this holy man, who can doubt that it was greatly, nay chiefly, to be attributed to his prayers? He was an Israelite, who "had power with God and prevailed." What he did he was prepared to do, by the influence of prayer on his own mind; and when it was done, the answer of prayer rendered it successful.—A prayer-hearing God crowned what he did with the desired blessing. Others might, and often did, perform the same services which he performed, but seldom with the same happy result. How forcibly ought this to impress on the minds of all who minister in holy things, the infinite importance of their being MEN OF PRAYER. Unless they truly possess this character, it is no wonder if they labor in vain: and is it rash or uncharitable to believe, that a deficiency in this particular is a principal cause that there is so much labor in vain, in the ministry of reconciliation?

In some respects, it is believed that many preachers of the gospel might learn a profitable lesson from the undisciplined exhorter, whose memoirs we are closing. He was entirely willing to give himself for exactly what he was. He never labored, or appeared to be anxious, to do something that was out of his reach. He made no attempts to shine, or to say what should be thought novel, or unusually excellent. He had no affectation of eloquence, and this made him at times truly eloquent. Although he never precomposed any thing, he took a good deal of care to say nothing that was not true, nothing extravagant, nothing that might mislead, nothing that might unnecessarily give offence; but while he was speaking, he appeared as if he thought of nothing else but of doing good to souls; he was carried along by his subject, and was apparently entirely unconcerned as to what his hearers might think or say of himself. Hence he was

always ready to speak on any occasion, however unexpected, in which duty appeared to call him to address an audience. He was willing to say what he could, and to let it stand for just what it was worth. It is believed that if preachers generally acted more like Mr. Eastburn, in most of the particulars now stated, they would be more comfortable themselves, and be at once more acceptable and more useful to their hearers.

But in concluding these memoirs, which, from a regard to the subject of them, will probably be found in the hands of many seamen, the writer cannot satisfy himself, without making

A SHORT ADDRESS TO MARINERS:—

Especially to those who heard Mr. Eastburn preach, who asked and received his prayers, and who were warned and counselled by his lips, now for ever closed in death:—

Friends and Brethren,

Did you not love father Eastburn? You will doubtless answer that you did; for almost every body loved him, and nobody more than mariners. Well then, have you shown your love to him, in that way which would have pleased him most—and in the only way, indeed, that he cared much about? You certainly have not done this, if you have not complied with his many and affectionate entreaties that you would seek the salvation of your souls, as "the one thing needful." He asked nothing of you but this. He would receive nothing but this, for all his exhortations, and entreaties, and visits, and kindnesses shown to you, and to many of your families; and for all the prayers that he made for you in public, and many that he poured out in private, with many tears, that God would have mercy on you, and save you from eternal misery. Oh! he did most earnestly desire to see you solemnly engaged about your eternal well-being; to see you inquiring what you should do to be saved, and with all your might pressing into the kingdom of God! And now, will any of you refuse to give this proof of your love and gratitude, to a man who loved you so much, and did so much for you? and above all, will you refuse this

to the blessed Saviour, who loved you more, and did more for you, than any mortal man could do—who came down from heaven to earth, and died the cursed death of the cross, that the curse of God might not rest on your souls for ever?

Do you not know that although you will never see father Eastburn again in this world, yet you will see him again in the world to come? Do you not know that you will all meet him before the bar of God? Yes, you will assuredly meet him there; and there you will be called to a strict account for the manner in which you have treated every address that he ever made to you, and every prayer that you ever heard him make in the Mariner's Church, and every prayer you requested him to make for you there, and which he did make for you, when you were going on a voyage to sea, and when you were far away on the ocean. Truly, my friends, it will be an awful account that you will have to give up, and an awful condemnation that will follow, if it shall then be found that you have not passed that great spiritual change, that being "born again," which father Eastburn used so often to speak to you about. Alas! if it shall then appear that you were never truly converted unto God, that you never truly repented of your sins and turned from them with all your heart, that you never truly trusted in the Lord Jesus Christ, and relied on his atoning sacrifice, finished righteousness, and prevalent intercession, as the sole ground of hope for acceptance with God; or that you never proved the truth of a supposed conversion by fleeing from all known sin, and by honestly endeavoring to obey all the commands of God—if this shall appear, it will be manifest that you died in your sins; and he who once so earnestly and affectionately counselled, and warned, and entreated you to turn without delay unto the Lord—even he will then become a swift witness against you; and you will be condemned to be eternally separated from your dear old friend, and from all good beings, and will be sent away to dwell for a long eternity with the devil and his angels, in the fire that never shall be quenched. Be not offended, dear friends, at this plain language. It

is spoken in love and kindness to your souls, and that the writer may deliver his own soul. What has been said is the truth of God, and such you will assuredly know it to be, either in this world or in eternity. Do not allow yourselves to be deceived in this great concern. Do not flatter yourselves with vain hopes, that it will go well with you at last, even if you indulge in sin; and beware that you do not rely on repenting and turning to the Lord at some future time. No time, believe it, will be so favorable for this as the present. Even if you should die by a lingering disease, a sick and dying bed is a most unfavorable place and time to make your peace with God. You may not have the use of your reason then; and if you have, the distress of the body will be enough to bear, without having the great work of your souls' salvation both to begin and finish. Beside, if you reckon on this, you may so grieve and offend the blessed Spirit of God, that he may leave you to yourselves, and then you will be sure to perish; for without his gracious assistance you never will repent. You ought to recollect, moreover, that yours is a life of peril. You may be swallowed up in the ocean, without having a moment's time to prepare for eternity, if you have not done it beforehand. O do not delay or trifle! Break away, at once, from all your wicked associates. If they sneer and laugh at you, regard it not. Let them not banter you out of your souls; they are too precious to be thrown away as a sacrifice to the sport of fools. Remember that your Saviour bore much reproach and shame for you. Renounce all those lewd, filthy, intemperate and profane practices, which destroy so many seamen, soul and body, for time and eternity. Set them all aside at once. Cry to God for help; attend mariners' meetings, wherever you can find them; and resolve, in the strength of the Almighty, that you will give no peace to yourselves, till your peace is made with God through the Lord Jesus Christ. "Behold *now* is the accepted time; behold *now* is the day of salvation. *To-day* if you will hear his voice, harden not your hearts."

But it is known that there are some—and for ever blessed be the name of the Lord that there are some, and

would to God the number were much greater—who have received benefit, saving benefit, it is hoped, from the services performed in the Mariner's Church of Philadelphia. You, dear friends, have an important part to act, and much, very much, will depend on your acting it well. If you adorn religion, if you constantly show a good example, and use your influence prudently, and kindly, and perseveringly, to promote piety and good morals among your brother mariners, the effect, under the divine blessing, will be happy beyond all calculation. It may be the means of saving multitudes of sailors from present misery and wretchedness, and from eternal destruction beyond the grave. Much is now doing for the benefit of seamen, by good people in many parts of the world; and surely it may be hoped that seamen themselves will do all in their power to promote the good cause—to help themselves, and serve their brethren.

But, on the other hand, if any of those who profess to have felt the influence of religion turn back, if they apostatize, or if, without complete and final apostasy, they for only once indulge in any of the gross vices of seamen, the consequences will be incalculably mischievous. O what a triumph will it give to the wicked and licentious, and what a hindrance will it be to those who are engaged in promoting a better state of things among sea-faring men, whose comfort, and happiness, and spiritual interests, have been so long and shamefully neglected! And will any sea-faring man do any thing to stop and throw back this good work? Indeed he ought to dread it worse than death. But be aware that those who hate religion, and the work of reformation that is going on, will do what they can to tempt you to practices which will, if indulged in, bring reproach and distress on yourselves, and be a stumbling-block to those who may be thinking of reformation. Therefore, dear friends, keep a good look out; and take heed to all your ways. Do not rely merely on your own prudence and strength; but often put up earnestly that petition of our Lord's prayer—"Lead us not into temptation, but deliver us from evil." They only are well kept whom God keeps. Daily ask grace and

guidance from on high. "In all your ways acknowledge God, and he will direct your paths." Much, both of your comfort and your safety, will depend on your keeping up, as far as possible, a lively sense of divine things in your own souls. This is the great secret of being happy, of avoiding evil, and of doing good. When the soul is alive to spiritual and heavenly realities, it so hates sin, and so loves God and goodness, that it will, instinctively as it were, shun and stand at a distance from any thing that would mar and destroy its holy pleasure.

A mariner's life is, doubtless, in many respects, unfriendly to spiritual exercises, and lively religious feeling. Yet this should only make you the more resolute, watchful and careful. There is hardly a higher example of a devout and holy life, than that which was led by James Meikle, on board a man of war, and often without a single religious friend to speak to. The thing therefore is not impossible. Daily secret prayer—fervent effectual prayer—must not be neglected. The best advantages for this are, it is admitted, not often found on ship-board. Still, acceptable prayer can be performed on board of any ship, if only the heart is in the business. God knows the heart, and it is this only that he regards in prayer: and the heart may be lifted up to him, in any situation in which we can be placed. You will have some opportunities to be alone, and these should be carefully improved for prayer, devout meditation, and communion with God. Read the Holy Scriptures as much and as often as you can; peruse as many religious tracts as you can find; commit psalms and hymns to memory; and observe the Lord's day, as far as your circumstances and occupation will permit. It may be that you will be called to suffer persecution for the cause of Christ; and if so, bear it patiently, perseveringly, and with prayer for your persecutors. But an exemplary and exact discharge of all the duties that belong to his station, and a respectful and ready obedience to those who have the command, will commonly give even a common sailor favor in the eyes of his superiors; and while diligence and fidelity in business is an important Christian duty in itself,

it also serves to recommend religion to others, more in deed than all the talk in the world, if this be neglected.

It is doubtless the duty of seamen to speak to each other, on the concerns of their souls. This, however, must be done discreetly and seasonably; otherwise, it may be productive of more harm than good. On the other hand, there must not be too much fear and reserve, in regard to this thing. A single hint or remark, kindly given, and accompanied with an ejaculatory prayer that God may bless it, may strike the heart of a profane person, so as never to be forgotten, and may at last be the means of saving his soul. There have been many instances of this kind, and they afford much encouragement to speak a word for God, whenever a proper opportunity is offered. A religious seaman, moreover, who acts up to his Christian character, will commonly have the confidence of a number of his shipmates; and he ought to use it, whenever he properly can, to converse at some length with one and another of them, on the great matter of their soul's salvation—Seasons of affliction, or sickness, especially, may commonly be improved for this purpose. Whenever there are a number of pious seamen in the same vessel, they may greatly help and encourage each other; and they ought, if practicable, to have some stated seasons for social prayer and pious conference. When on shore, they will of course resort to a Mariner's Church, if there is one at hand; and they ought, by all means, to take along with them as many of their shipmates, as possible. If there is no Mariner's Church in the port where they are, another place of worship should be attended. Great care should be taken to find a proper boarding-house, free from lewd and intemperate inmates; for it is on shore, and especially in a boarding-house where vicious practices are allowed, that a pious seaman will commonly meet with the strongest temptations, to do something that will bring reproach on religion, and pierce his own soul through with many sorrows. It is a happy circumstance that pains are now taken, in some places, and likely soon to be taken in more, to provide sailors with comfortable lodgings, in

houses where no vice will be permitted, and where they may find books and companions that will do them good, and keep them from being led astray.

The present is an age of missions—Missionaries are sent to every quarter of the globe; and ships and seamen are employed to transport them. Those who observe "the signs of the times" notice with pleasure the erection of Mariner's Churches, and the zeal that has been awakened to promote the spiritual good of seamen, at the very time when "swift ships" are carrying the heralds of salvation to the heathen, even to the ends of the earth: and they remark with great interest, that in the glowing description given of "the latter day glory," by the evangelical prophet,* a part of that description is formed by the declaration, "that the abundance of the sea shall be converted," and brought into the Christian church. Hence they are led to hope that the time is not far distant, when almost every ship shall be in very deed a Bethel, a house of God, with a church in that house—a company of joyful Christians, of pious seamen and devoted missionaries, who, while they are sailing over the watery waste which divides one country from another, shall still, even on the passage, enjoy all the privileges of the Christian church: and when they shall arrive at a heathen land, shall be able, at once, to exhibit to the wondering natives, the worship of a Christian sanctuary in all its loveliness; and thus commence the blessed work of evangelizing the people, with advantages hitherto unknown. Let pious seamen pray much for the arrival of this glorious period—Let them do all in their power to bring it forward. Let them, when they go to heathen ports, or to ports where often there are nominal Christians worse than heathen,—let them show, at least in their own example, what real Christianity is. Let them co-operate, in every way they can devise, in the blessed work of extending the gospel throughout the habitable earth. Thus will they imitate the holy man, the "Mariner's friend," whose memory is so dear to their hearts: and thus will they be preparing

* Isaiah LX.

to join and rejoice with him, in that haven of eternal rest which he has reached; and where, notwithstanding the dangers of the passage through this fluctuating and tempestuous state, all who look by the eye of faith unto Jesus, as the great pole-star to direct their course, shall surely and safely arrive.

THE END OF THE MEMOIRS.

APPENDIX.

Mr. Eastburn received a very large number of letters, during the period of his ministry. Two or three of these, or extracts from them, have already been published in newspapers; but many others have never as yet appeared in print. It is supposed that a few of them will gratify, and it is hoped be useful to, the readers of his memoirs. They are therefore here subjoined in an Appendix; together with some other papers which were selected and preserved by Mr. Eastburn. It were to be wished that his own letters to his correspondents could have been obtained, and inserted along with those to him. But of these letters, copies of only two were found among his papers. These are all that we are able to publish at present.

LETTERS.

From Mr. Eastburn to Mr. Reynalds.

Dear Mr. Reynalds,—I have just received your very friendly letter of the 17th of July last. It was handed to me in our Mariner's Church, by a sailor from New-York, and contains much pleasing intelligence of your progress in promoting the cause of our precious Saviour, and of the bringing in of the poor seamen, who had been saying, "no man cares for Jack Tar's soul,"—nor did they care for their own souls. The Rev. Mr. Whitfield said it was a strange thing to think, that a sailor could find the main-top-bolin of a ship in the darkest night that ever was, and yet could not find a church door of a sunshining day. But now they seek for churches and prayer meetings, and it is to be hoped the time to favor them is come, and that the abundance of the sea is coming in; and may we not hope that he that called seamen to be his disciples at the first spread of the gospel, is now calling many of them to be his messengers, to carry the gospel round the globe they traverse? I am happy to declare, that I have good reason to believe we have evidences of the power of the Lord turning some bold hardened seamen, from being bold in the service of Satan to be bold in the service of their Lord and master; and we hope the good work among them is increasing. Our place of worship, which will seat twelve hundred, is generally crowded and very solemn. Many are deeply affected, and request to be prayed for; and when away they do not forget to write, and show that their impressions have not left them.

We have no regular committees to conduct our affairs. Robert Ralston, Esq. is the principal manager of all the temporal concerns of the church. He, with Commodore Richard Dale, and a man belonging to the Society of Friends or Quakers, were the trustees who bought the ground. Commodore Dale is dead. I expect a report of the church will be published soon, but fear not in time to send you a copy of it.

To Mr. Bethune.

Dear Sir,—I was in hopes of seeing you and Mrs. Bethune on your return from Carlisle, but did not know of your passing through Philadelphia, or I should have waited upon you; as I feel obligated to you for your kind attention to me when in New-York, and to many more, who far exceeded my expectation. Since my return home, I have been fully engaged as usual in visiting daily, until my old frame calls for rest. Many here look upon me as public property, and demand my attention to them: and many of them belong to no place of worship, but are alarmed when in sickness with fears of death, and desire to have a prayer as a passport to heaven. It is indeed a painful part of my calls, to find so many ignorant of all that belongs to their soul's concerns, and to have to warn them of their danger, when they are in pain and sickness. I visited one young woman lately, who had been very gay and vain, but brought low in sickness, she was awfully alarmed, crying out, "my day of grace is past," and forbidding any prayer to be offered up for her. Thus the tempter is still carrying on his craftiness, by presumption or despair. Many of the seamen, when sick, send for me, and I feel more encouraged in speaking to them, than to those who live on shore and neglect the means of grace. Our Mariner's Church is constantly well attended, and many appear very solemn, and come in the close of the meeting with tears flowing, to speak of their soul's concern, and entreating to be remembered in prayer. Five came lately at one time, and another following in the street, who said he had never been so affected in his life before, and hoped the Lord would enable him to be bold, and confess him before men. One of our chief Pilots declared, when a meeting was dismissed, that he found a great alteration in many seamen for the better, and much better order and attention to duty than formerly.

I am much obliged to the kind editor of the Christian Herald and Seaman's Magazine, for sending it to me.

Mariner's House, London.

My Dear Sir,

I received your letters, and the seamen's letters accompanying them, with pleasure and thanksgivings to God. I have also this week had an interview with the captain of the Cambria, and learned from him, as well as from your letters, how greatly God is blessing you in your pious labors among sailors. While listening to the statements of captain R. in his cabin, I could not but exclaim to my good friend Mr. Marks, "Who raised up an Eastburn in Philadelphia, to preach to sailors? Cannot the same divine power and grace raise up others also? Jehovah said of Cyrus, "I have raised him up in righteousness, and I will direct all his ways." What encouragement is this to prayer, especially when we recollect that it is said of Messiah, "He ascended up on high; he hath led captivity captive; he hath received gifts for men, even for the rebellious, that the Lord God may dwell among them." May we all have an humble dependence upon the words of his grace, that our souls may be encouraged to believe, that when we are called into eternity, the same almighty love and mercy which called and fitted us to labor among poor sailors, will qualify many more to take our place, unto whom it shall be said, "other men have labored, and ye have entered into their labors."

I praise God, my brother, for your health and strength; and I pray it may continue yet a little longer, until the work is more established in the world among sailors.

God has done great things for you, in giving you a heart to love them, and giving them a heart to love you. Depend upon it, you are not forgotten in our prayers. Many in England, when they read of your humble and pious efforts, cease not to make mention of you in their prayers. O that Abraham's God may bless you, and make you a blessing.

The committee of the London Mariner's Church and Rivermen's Bethel Union, beg your acceptance of an engraving of the church; they rejoice to know that the Lord in mercy still spares you. I should be glad to hear how you first became a sailor's Preacher. Certainly Je-

hovah has some great designs of mercy in causing all these great things in our day, to be wrought for guilty mariners. May the Lord abundantly strengthen, bless, and sanctify you and your generous efforts for his glory.

I am yours affectionately,

July 22d. G. C. SMITH.

Philadelphia, January 18th, 1810.

RESPECTED FRIEND,

The trustees of the "Evangelical Reformed Congregation," in justice to their feelings, cannot forbear expressing their sincere thanks to you for the many services you have rendered the congregation, and in being instrumental (under God) of adding another church to the cause of Christ. We trust and hope you will visit the congregation, when assembled together, as often as may be convenient to your engagements, and address them occasionally if requisite. We have enclosed one hundred dollars, to be appropriated by you to such use as you may deem proper; but do not wish it to be considered as an adequate compensation for your services: we are sorry the funds of the congregation will not admit of enlarging the sum at present.

We sincerely wish that when many shall come from north to south, and from east to west, and sit in the Redeemer's kingdom, you may be one of that happy number, and enter into the joys of the Lord.

Signed in behalf of the Trustees,

PHILIP PELTZ, *President.*

MATTHIAS GEBLER, *Secretary.*

REV. JOSEPH EASTBURN.

[The foregoing letter is written on one side of a leaf of letter paper; and on the other side is found the following receipt:]—

Received, March 3d, 1810, of the Rev. Joseph Eastburn, one hundred dollars, as a subscription towards building a church, for the Second Reformed Congregation.

DANIEL SUTTER, *Treasurer.*

$100

London Mariner's Church and Rivermen's Bethel Union, Wellclose Square.

Rev. and Dear Sir,

The committee of this institution have requested me to express the great gratification we all felt, by the very animating communication you have sent to our friend and minister, the Rev. G. C. Smith, containing a delightful detail of the Lord's gracious dealings, as they regard your own individual experience, and the establishment and prosperity of that cause in which you have been so long and usefully engaged; and in which we all take a lively interest, while we lament that most of us should so long have remained indifferent to the eternal concerns of seamen; which sinful apathy might have continued among us, had not the Lord—who is never at a loss to raise up agents to be workers together with himself, to carry on his designs of mercy when the set time is come to favor any people—have stirred up Mr. S. on this side the Atlantic, as he has you on the other: for of most, if not of all ministers of the gospel in this country, his labors are more abundant, for which God has furnished him with strength of body and mind above most of his fellows. Were it not for his great exertions in travelling and preaching nearly in all parts of the kingdom, to collect for this society, which you may be aware is extensive in its operations and attended with great expense, we should not know how to carry it on. The time for "the watchmen to see eye to eye" is not yet arrived; and but few of our ministers, comparatively, care about sailors, but we doubt not they soon will, as they see the work proceed. Indeed, one and another now almost every week, are virtually saying, "we will go with you, for we see the Lord is with you." Mr. S. has collected nearly £200 for the cause during the last five weeks, in different inland towns; which evinces that the concern of the inhabitants for mariners is at length awakened; but so ignorant were pastors and people of the maritime world, in some of these large commercial towns, that Mr. S.'s description of a man of war surprised them more

than the seven wonders of the world ; and when brought to recollect that their own manufactories were kept open by intercourse with other nations, by means of ships containing precious souls, many hundreds have lately, and but lately, simultaneously said, "we will begin to do something for sailors;" and thus auxiliary societies are rising up constantly, to assist by pecuniary means ; and monthly prayer meetings are formed, to implore the outpouring of the Holy Spirit upon mariners all over the world.

When we hear of you, sir, by pious men who visit our Mariner's Church, we rejoice and unite in spirit with you, and fondly indulge the wish to hear you there—but as that cannot be, we shall always be most happy to hear of you, and particularly from you by your refreshing epistles. After Mr. Smith had read your letter, and I was appointed to acknowledge it, I thought it only a reasonable request that I should be favored with the loan of it for *one* day, but this (perhaps the only favor he would deny me) was not granted: he thinks it is not probable he shall be gratified by receiving many more epistles written with your own hand—therefore makes choice of it accordingly. But in one part I am more interested than Mr. S., where you allude to the death of your son. My first deep concern for sailors' souls was excited about nine years since, when I parted with a promising and only son on board a merchant-ship bound to the West-Indies, and who died soon after his arrival. Though feeble are my labors in the blessed cause of God among our seamen on the Thames, &c., they are the most pleasing and profitable which ever occupied my time and attention. They are the most earnest and attentive hearers, and their prayers and praises are inspiring to the preacher's feelings. May it please our heavenly Father to spare you yet a little while longer, that you may more than ever you have, see "the pleasure of the Lord," which is the salvation of sinners, "prosper in *his* hands," who, according to the years of your pilgrimage, will very soon say to you, "Well done, &c., enter into the joy of thy Lord."

Mr. Smith, and the committee of this society, most sincerely join with me in praying you may finish your course with joy, and have an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I am, Rev. and dear Father,
Your's affectionately,
ROBERT JOYCE,
Secretary to the Thames Mission.

Nov. 29, 1826.

Extracts from the letter of the Rev. G. C. Smith, dated Mariner's House, Wellelose Square, London.

MY DEAR SIR,—"It is now about seventeen years since my attention was first directed, by the God of all grace, to labor more especially among Sailors. In 1808, it pleased God, in a singular manner, to pour out his Holy Spirit on many persons in our ships of war; and in 1809, I began a correspondence with the Navy, which left me at last in the direction of the spiritual concerns of nearly eighty men of war. In 1817, I was mercifully directed to the early prayer meetings among merchant-seamen in the Thames, and in company with my worthy friend, Phillips, laid the plan, and started the project of the first Floating Chapel, and the first Seamans' Society for religious instruction. In 1819, I lamented to see our exertions limited to one Floating Chapel; and thinking the BETHEL FLAG would be an admirable signal for universal invitation to divine worship, if we could once get it universally introduced, and recognised among Mariners, I determined to form a society of all denominations, and called it THE BETHEL UNION. After three months' hard labor, and immense discouragements, I succeeded, through the goodness of GOD—and have since assisted to form most of the large societies in the chief ports of the kingdom, connected with this Institution. I started at much risk, and with only one person to encourage me, the Sailors' Magazine—which, by the blessing of GOD, I have been able to continue to this day. My place has been at the helm therefore for some years, and amidst a world of difficulties, dangers and anxieties, that some-

times drink up and exhaust my spirits; but hitherto the Lord has helped me. O! how rich, how sovereign, and how free, that grace must be, that chose and appointed and called a poor, wretched, guilty wanderer of the sea, who had been a cabin-boy in an American brig of Salem —a cable-tier-strapper in a frigate—a common sailor before the mast in different line of battle ships—and a captain of the fore-top—an officer on the quarter-deck of a most depraved and horridly abandoned man of war!— But so it is—By the grace of GOD I am what I am. Oh! I have reason indeed to cry out with holy Paul, "I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, *putting me into the ministry*, who was before a persecutor, a blasphemer, and injurious." Ah! fatally injurious to many!—"But I obtained mercy." Surely I may add, that "the grace of GOD was *exceeding abundant* with faith and love which is in Christ Jesus." O! that this Almighty grace may give me daily evidence that my salvation and my mercies were intended as much for the good of others, as of my own soul! so that I may indeed be able to say, "Howbeit, for this cause I obtained mercy, that in me first among my seafaring brethren, Jesus Christ might show forth all long suffering, for a pattern unto them which should hereafter believe on him to life everlasting." Having lived to see at the age of ———, the cause which I have thus been graciously permitted and honored to begin, extending itself throughout the world; I am now most anxious to consolidate and perpetuate the work in every possible way, and, in particular, by well-regulated and judiciously organized establishments on shore.

My mind has for some years been deeply concerned for the horrid neighborhood of Tower-Hill, St. Catharine's, Wapping, Shadwell, Lime-House, Stepney, Poplar, Deptford and Greenwich, all waterside parishes of infamous notoriety, where millions of sea and river men, and their families, have been hurried down quick to endless perdition. A few meeting-houses of different persuasions existed along shore, but they were wholly confined to their own peculiar worshippers.

I had hitherto resided chiefly on the other side of the

river, where my friend Mr. Phillips lives, and in a neighborhood chiefly frequented by coasters, but I saw no one on this side, who ventured to act upon all the mass of iniquity that rolled forward on this shore. I have tried various means and plans to urge some others to this station, and to some suitable plans for extensive labors in it; but no one could or would be placed in the forefront of the battle, to bear the attack of the adversary, and fearlessly proclaim war against all his hosts, in the very heart of his undisturbed and uncontrolled dominions.

These things induced me last summer to devote some time to preaching in the open air on Tower-Hill, and in the worst part of this neighborhood, to some thousands of wretched sinners of all descriptions. I had thus many opportunities of announcing a plan I had long formed of having a land establishment in these parts, that should combine a variety of essentials for their moral improvement, religious instruction, and general protection of Mariners, and their families. While laboring to diffuse abroad correct notions as to the real usefulness of such a plan, I was invited by a Norwegian to view a Danish church in this square: I was astonished to find a large church, capable of holding about 1000 persons, and about 200 years old, with a variety of conveniences, had been closed about nine years. It was originally built for the Danes and Norwegians, and at one time the Danish and Norwegian captains visiting London, subscribed nearly £100 per annum to the support of the clergyman, but of late years, by intermarriages and a variety of other circumstances, the congregation was much diminished; and when Norway was ceded to Sweden and the Norwegians had become Swedish subjects, there was scarcely any congregation left, especially, as the more wealthy Danes about London, had become so anglecized and mixed up with our various English congregations, as not to require any distinct place of worship.

Under all those circumstances, the Danish church had been shut up for years. I determined immediately to apply for it, and form a Metropolitan Mariner's and Rivermen's Bethel Union, that should embrace all my views of a land establishment. Happily after much labor

and difficulty I succeeded in obtaining it, and the Danish Elders kindly undertook the repairs of the roof and interior to a very great extent. Last December it was opened, and the result has been most blessed. It is filled every Lord's day, and incalculable good has been accomplished.

The situation is most suitable, being close to the London Dock, where an immense multitude of ships lay for general ports, and by means of which we can hold intercourse with most parts of the world. It stands in the very centre of what I may indeed call Hell's Dominion, for every court and lane is filled with thieves and crimps and prostitutes, and here thousands of sailors perish every year.

The yells and howlings and screams of the most abandoned wretches, dragging sailors to their dens, are so dreadful every night at eleven o'clock, that I am obliged to close up every avenue in front of the house, lest my family should hear their language. We are however determined through grace to roll back the torrent that would overwhelm London and make it like Tyre or Babylon, when the Sailors should stand afar off, and say, Alas! Alas! that great city! We have a domestic Mission Society of pious females, who cover Tracts with brown paper, and go out every Lord's Day afternoon through about thirty courts and alleys, among the very worst slaves of Hell, and civilly knock at each door, leaving a covered Tract to lend, saying they shall call for it next Sabbath and exchange it for another. In a few Sabbaths some little conversation ensues, when they civilly invite them and the ragged children to the Mariners' Church. This has done immense good.

We also take advantage of every disastrous event that is likely to make a powerful impression; and printing bills to announce a sermon to sailors, we despatch agents with them through the Docks and Canals, and over all the Piers in the river, which is sure to bring large hosts of the worst characters, and whole ships' companies are seen weeping like little children. We also seek after the Watermen and Lightermen and Ship Porters at the Stairs, and the crews of Steam Packets, and you will see by the

Magazine that we are now determined to invade the territories of Satan in the Canal boats, so that we wish if possible to purify the horrid fountains of sin in London, that send forth their poisonous streams to all parts of the United Kingdom by inland traffic, and through the whole world by foreign trade. Since we began this establishment we have had one or two dreadful shocks, that we thought would have nearly annihilated all our hopes, but more are they who are for us than they that are against us. I have indeed been strongly reminded of the words of the Hon. and Rev. Gerrard Noel at one of the May meetings. "We have, in order I conceive to remind us how feeble and mutable are all human things, been called to feel something like the shock of an earthquake; the ground has seemed for an instant to rock beneath us, perhaps to remind us, that we have not, with sufficient humility, looked to that great and glorious Being, who alone can bow the hearts of men as the heart of one man; but I trust by turning to Him with fresh feelings of affection, and deep contrition and humility and anxious prayer, we shall find that that common ground, which the Divine Providence has permitted us to take will now stand faster and firmer beneath our feet; and that no circumstances connected with our destiny in life, no circumstances connected with our different views of Christianity, shall free us from that sacred inclosure which the Providence of God has placed around us."

The general success however that has attended our exertions, has been of the most extraordinary character; and I have no doubt but if, as our Newton of St. Mary Woolwoth and the friend of Cowper once sang,

> "Satan trembles when he sees
> The weakest Saint upon his knees,"

that Hell itself must tremble, at the prospect of Messiah's triumphs in this guilty neighborhood.

One circumstance is very remarkable, viz. the burning down of the Royalty Theatre. This was an immensely large Playhouse, held about four thousand persons, and one of the very lowest for an audience, and for gross sensuality in London. It was chiefly for Sailors, Prostitutes,

Thieves, Jews, Procuresses, and a herd of their connexions. It was close to this square, that last winter I have stood and seen such hosts of sailors and girls pour into it every night, with bottles of rum, and the most horrid blasphemy, that my heart has bled, and my soul shuddered, to think of the consequences. My hopes have sometimes in consequence been very low, and had it not been for what I have experienced in my own soul, and what I have seen among the chief of sinners in other parts, I should have despaired and closed up the church doors. Judge of my astonishment when, being absent in the country for some days lately, I read in the newspaper that the Royalty one night was burnt to the ground, nor is it likely to be rebuilt. A son of the late Rev. John Hyatt of the Tabernacle was, to the great grief of his pious father, one of the chief actors. Do not those two circumstances, the opening of a Mariners' Church, and the burning down of the Sailor's Theatre, indicate some kind designs of mercy towards Mariners, from the God of all grace?

I will mention one other proof of some influence in the neighbourhood, by the measures adopted. This week the Rev. R. Marks, came to town, to attend our first anniversary: on Wednesday morning I took him through all the immense district of Docks and Shipping on the river.

At St. Catharine's, I showed him a place called Hell-lane. An immense number of the most horrid and abandoned prostitutes were seated as usual, on chairs in the lane, waiting to seize upon every sailor that ventured into this infernal cavern of wickedness. Having advanced about twenty yards into this lane, I stood with Mr. M. pointing to the women, and describing the horrible scenes that frequently abound here. The wretched creatures saw us, and knew me; and Mr. M. being also dressed in black, they naturally suspected what we were, and to our utter astonishment, every one of them drew back, re-entered their houses, pulled back the most indecent and forward, and actually left us a clear coast, so that we walked through at perfect ease, and only one poor woman ventured to appear in the lane, whom we stopped

and begged to send her wretched children to Mariners' Church Sunday School. Such a circumstance I should scarcely have believed possible six months since. This I would humbly hope is only the beginning of good things here.

Speaking of Mr. Marks, I would draw your attention for a moment to this good man. He was formerly in the Navy, and was in the action of Trafalgar. He was lieutenant of the Conqueror 74. It pleased God to awaken him by his grace, as you will see, if you have an opportunity of reading his book, called the "Retrospect," and about 1809 he established meetings with a few pious Seamen in one of the wings of that ship, for prayer and for reading the Bible; when he quitted the Navy about 1810, he studied at Cambridge, and has since taken orders for the Church of England. He published his Retrospect a few years since, and it brought him into notice, when a gentleman of Great Missender in Buckinghamshire purchased the living and presented it to Mr. M.

About six years ago, he was sent for by Mr. Phillips and myself to visit London, and preach for the Seamen's Friend Society, and he has since that preached in an Episcopal Church for the Society. Last Autumn he came to London, to attend the anniversary of the Seamen's Friend Society. It was my lot to preach one of the annual sermons at Zion Chapel (Lady Huntingdon's) one of the largest in London. His mind was deeply impressed, and he retired determined to do something more for his brother seamen. I had afterwards an interview with him at the London Tavern, and urged him to come forward and advocate the cause by his pen. Soon afterwards he came to town, and attended the Mariners' Church. He returned to his vicarage, deeply impressed with the importance of the work; and he has since that been writing letters, which have been published in the Christian Guardian, or Church of England Magazine. They have excited very extraordinary sensations in the Church; and I wish I could get him to come forward and preach for the cause in some churches, that might be obtained all over England, for him: But such are his retired habits, and his love to his parochial charge, that

he cannot be prevailed upon to travel for the cause; his heart, however, is in the right place, and he burns to see the salvation of seamen. In common with a few more of us in London, he feels sorrow the most profound, that SO VERY SMALL a portion of the wealth and influence and piety of this large Metropolis, are brought into the seamens' cause."

"Finding the business grow upon my hands to such an astonishing degree, I have been obliged to resign my situation as Secretary to the British and Foreign Seamens' Friend Society, and devote the whole of my labor to this great Metropolitan establishment, called the London Mariners' Church, and Rivermen Bethel Union. As travelling Secretary, and superintendent Minister, I have quite enough now to occupy me; and the Docks, Rivers, and Canals, present a field so boundless, that, if I had fifty agents, and adequate means, I could employ them all in daily labor for the Lord Jesus Christ.

We have this week held our first anniversary. Sir Francis Le Hunte, of the Navy, in the chair. It was a noble meeting. I shall send you the Report, or Retrospect, by the next packet."

Letter to the Rev. Joseph Eastburn, from three seamen on board of the ship Jefferson, bound to St. Petersburg, Russia; dated Reedy Island, March 26, 1820.

Reverend Sir,—With pleasure do we improve an opportunity of addressing a few lines to you; and return our grateful thanks and acknowledgements for your past exertions and anxiety for our everlasting happiness and welfare; and also to solicit an interest in your intercessions at the Throne of Grace for our protection through a vast and trackless ocean, and our safe arrival at our destined port, and a welcome and happy return to our friends and native shore.

We have for some time been attentive hearers at the Mariners' Church, where we have often heard our manifold sins and transgressions plainly elucidated, and have seen ourselves as in a glass: we have been taught the way of light and life-everlasting, and to adore and wor-

ship the God of heaven and earth, and to confide in him through all the changing vicissitudes of this uneven life, and look forward with hopes of salvation, through the mediation and merits of the dear Redeemer of a lost world.

May the prayers of the church be heard and answered for our preservation, and that we may tread the paths of holiness and humility, and that we may live in the world as becomes the children of God, and become the fit subjects of the Kingdom of Heaven.

May every great and good blessing attend you Sir, in your exertions to promote the cause of Christ: and may you live to see the fruit of your labors and be abundantly blest, and finally arrive at the haven of eternal rest, to shake the friendly hand, and sing the song of Moses and the Lamb with all the children of God, and join in the rounds of eternal felicity, where happiness shall know no respite, and enjoyment no end.

We are, dear Sir, with the most sacred respect,

Yours,

JOSEPH B. DAGGET,
JEREMIAH STOW,
WILLIAM FARTHIN.

To the Editors of the Philadelphia Gazette.

If it should not be viewed as an unreasonable trespass on the columns of your valuable paper, hitherto so much devoted to the best interests of the Mariner, a Subscriber would respectfully request the insertion of an extract from a letter of T. Phillips, Esq. secretary of the Seaman's Friend Society in London, communicating information of a highly interesting nature to the cause of the *Bethel Union;* information also which will be very acceptable to the friends of the cause in other seaports where it may be republished, and by the promulgation of which it will be known how desirable it is to receive across the Atlantic, information of the progress of the Redeemer's Kingdom among the mariners in the United States.

London, 9th September 1825.

My very much esteemed and venerable Father,—I cannot commence my letter with any thing more congenial to my feelings than a quotation from the epistle of Paul to Philemon—"Grace to you, and peace, from God our Father, and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith which thou hast toward the Lord Jesus and toward all Saints"—to which I would make a small addition—"and all *Sailors*."

I was much pleased at the receipt of your letter dated 10th of June. I shall be highly gratified by your future correspondence, if it is not imposing too heavy a task upon you. "Good news from a far country," is most cheering, and while we can hear of the piety and zeal of our friends in the ports of the United States, it will be a stimulus to greater exertions here. I am confident it has this effect by communication through the Sailors' Magazine, not only in London, but in every port where there are Bethel Societies, or friends who feel and care for the souls of Seamen. We have reason to be very thankful that new friends to the cause are being raised up, I was going to say, almost daily, in a wonderful manner, and is a convincing proof that the Lord is at work for his own glory, and the period is soon to approach, when "The abundance of the seas shall be converted unto him." This is a most blessed promise, and it *shall* be fulfilled, though we may not be permitted to see it. We have an Institution here called the "Continental Society"—its members and subscribers are principally in the establishment. A Mr. Von Bulow, who formerly was an officer in the Danish army, and has received a badge of honor from his sovereign, is now a minister of Jesus Christ, and has been taken up and patronized by that Society, and in the course of a few weeks is going to Hamburg—he intends to purchase a small vessel, in which he means to visit all the ports in Norway and Denmark, and with the Bethel Flag at his mast-head, invite his countrymen, particularly the seamen, to the worship of God, under the patronage of the Continental

and Bethel Union Societies. He has been visiting and preaching to his countrymen on board their ships in this port, and I have received a letter from him this day, of which the following is a copy, viz.

Dear Sir,—You wish to know something of my operations among foreign sailors on the River Thames—Being a stranger, and having had no one to assist me, together with many other difficulties, my labors have been very much limited; and as this is only undertaken with a view to another plan, I have especially directed my visits to the Norwegian vessels—Of these, I have in the last month been on board of twenty-four, together with one Danish, two from the Baltic, and one from Finland —to all of them I communicated the plans and operations of the Continental and Bethel Union Societies—I have sold forty copies of the New Testament in their own language, and given away several hundreds of Tracts.

"I have on four Sundays hoisted the Bethel Flag on four different Norwegian vessels, and preached to congregations of from twenty to forty persons who were very attentive, and thanked me for my trouble.—One of the captains was much pleased to hear something was to be done for fishermen and seamen, who were very much neglected in that country, and they, as well as the landsmen, do more generally use the Sunday, and the opportunity which the excursion to church gives them, to visit the different inns on the way, and drink themselves drunk. But, (said he) if sound doctrine was preached to them, and they got the word of God, he hoped it would make an alteration.—So you see, my dear sir, a little cloud has ascended, and by the blessing of the Lord, it may pour out a fruitful rain; and although it is a very rocky and stony country, there are many fine valleys, and the seed may grow there, and bring fruits to the glory of our God and of his Christ—The harvest is great, but the laborers are few—may the Lord raise up many of this people to turn their backs upon the things of the world, and use all the gifts which they possess, to promote the kingdom of God, and the salvation of poor lost sinners. I trust the Lord will let his trumpet sound, and call his valiant

to battle, and awaken them who sleep. *Pray for me, dear sir, that I, a weak vessel may become strong in the Lord—may He be with you, and all his Israel.

Your fellow-servant in Christ Jesus,

(Signed) Von Bulow.

*I beg leave my dear Father to call your attention to his last sentence—he requests my poor prayers at the Throne of Grace—he shall have them, that the Lord may bless him and preserve him, and make him a blessing among the Seamen and Fishermen of his country—And shall he not have the fervent prayers of my beloved, my venerable father—the friend of Sailors, the Pastor of the Mariner's Church in Philadelphia? Yes! he shall, and the Lord will answer them. Shall he not have the prayers of our beloved pious American captains, mates, and seamen? Yes! he shall have these too—Shall not the friends of the Redeemer on board the Globe, Victory, Lancaster, George, Jane, President, Evelina, Commodore Barry, Francis, Delight, and others now before me (for which I thank you) pour out their prayers for a blessing upon him, and this new opening in Providence to do good to Sailors, when they meet for the solemn worship of God in the cabin or forecastle of their respective ships? Will not the pious captain Calvin Tubbs, and captain Dunton, pray for Von Bulow?

He will leave England for the North, in the fall of the year—a time particularly dangerous for navigators; but it is delightful to know, that the Lord reigneth, and he holds the winds in his fist and the waters in the hollow of his hand.—His word, "Peace, be still," can calm the most violent sea—I hope to be able to send herewith Reports of the Continental Society and some others.—Our friends at Hull have lately been taking up another class of foreign sailors. They had many Dutch vessels there, and in one of them, they found a pious captain. They asked him if he would preach to his countrymen, on board the Floating Chapel there. He consented; and the first sermon, he had eighty Dutch shippers, steermen, and sailors: and the following Sabbath, he preached to a hundred or more of his brother sailors; and it is hoped a blessing attended the services. In addition to the

Bethel Flag at the mast-head, they had on these occasions a new Dutch Jack as a signal for divine worship. I cannot but consider it as a token for good, the workings of Providence in this cause. The letter from Hull, communicating this pleasant account, is dated (I believe,) the 16th June; and a few days after I read a letter from a captain of the Navy of the King of the Netherlands, dated from Rotterdam, I believe the 17*th June*, devoting himself to the cause in that part of Europe, and requesting his name to be put down as a subscriber to the Society here—you will see his letter in the Magazine sent herewith. I have written to him in reply, with reports of the Society, Magazines, &c. urging him, as strongly as possible, to proceed in the noble cause, assuring him that the blessings of God will attend his exertions. Thus, my venerable and esteemed father, is the work in a state of progress, and all the Devils in Hell will not be able to stop it—they have too long reigned in the hearts of seamen, but the Sun of Righteousness is arising with healing in his wings, and they must submit. But while present prospects are most pleasing, there is *very much to be done*—We are only just putting on the armor, and must not boast as they who are putting it off—Satan will not quietly lose his victims—he will raise up enemies—yes, even among those who are the professed friends of the Redeemer, and some half-hearted, cold, calculating prudential persons (we have some out here, and perhaps you may have others in America) will be ready to say "this is not the proper time—the Lord will do the work by his Holy Spirit in his own way," &c. &c. We know this as well as they, but while the great Jehovah is pleased to work by instruments, it is our duty to go forward; and if we work with a single eye to his glory, sailors will be converted, and *He shall have the glory.*

Our anniversary is settled to be on the 20th October, before which I hope you will receive this. Let us have an interest in your prayers for the blessings of God upon us. Our pious and venerable President, Admiral Lord Gambier, has promised to be with us D. V.—and as the public feeling, as it respects the religious instruction of seamen, has not decreased, I expect that many will not

be able to obtain admittance, as was the case last year. I shall send you one of the Reports, when they are printed; and as I am not acquainted with the names of the worthies in the different ports of America, who belong to Bethel Union Societies, I shall intreat you or Mr. R. to circulate them, and intreat *their correspondence* with us, as we are very anxious to know how the cause proceeds in every part of the world.

One instance I must relate, which proves the utility of the measures adopted to evangelize Seamen. It was related to me by my worthy friend Capt. Wilkins, in whose ship I attended the first Sailor's Prayer Meeting in the Thames, and in consequence of that attendance, all the public measures that have since been taken arose —he had the account from a Wesleyan minister.—One of our Downs Pilots boarded a ship, to bring her to London—as soon as he got on deck, he began to bluster and swear most horridly, as is too much the custom with these men—the mate came up to him, and said 'you must not swear here; the captain will not allow it.' This hint was not strong enough; he went on as before, which brought the captain from the cabin, to know the reason; and finding the pilot obstinate, he ordered him out of the ship, and took another. He went off, and soon after boarded another, and immediately as before gave his orders with oaths and imprecations—a sailor stepped up to him and said 'you must not swear in this ship, it is not allowed—the Bible prohibits it, and our captain won't allow it.' He said 'it was impossible to navigate a ship without, and swear he must.'—The sailor replied 'why, we've taken the ship to Leghorn and back without swearing, and it's very hard if she cannot be taken from the Downs to the Thames without.' The end of the business was, that he was turned out of the *second* ship—he boarded a *third*, and was turned out of her for swearing, and another taken in his place. He was so astonished, that when he met a brother Pilot on shore, he told him all about it, and that the sailors had said that the Bible did not allow swearing; what sort of a book is the Bible? His companion, about as ignorant as himself, holding out his hands, said, 'It is a book about so big, and it is all

full of religion.' The Pilot declared he would buy one to see all about it—Who can tell, but that the Lord directed him to those ships, and that he may have designs of mercy to this poor blaspheming pilot? Eternity may, and will, declare many strange and unexpected things. Many will be found in Heaven that we little expect to see there; and many perhaps excluded who we reasonably expected would be there.

Ship Caledonia, May 28th, 1827.

Respected Sir,

It is with feelings the most sincere, that we embrace the present opportunity of addressing these few lines to you, as the worthy pastor of the Mariner's Church, the good effects of which, will always be as deeply felt as admired. We make no hesitation in saying, that since the foundation of the Institution in which you have so zealously engaged from its commencement, we have experienced the most beneficial effects, and which can never be forgotten. We are at present bound on a long voyage, and put our only trust in Him who can control the winds and waves. Please to remember us in your prayers. We are all perfectly satisfied, so far, with our situation. For the future welfare of the church, and its object, and for the health of its founder, we the subscribers, crew of the ship Caledonia, sincerely pray.

John Gilliard, jr.	John Smith,
Enoch Stevens,	Abel Stevens,
John Bliven,	George Wilson,
William Price,	Church Hagens,
Nicholas Vanderhoven,	Thomas C. Olby,
Samuel Bragden,	Adam Stricker,
Edward Haines,	John F. Monell,
Richard Lacey,	Henry Wharton,
Samuel Brown,	Charles Whitman.
William Bowden,	

John Barr, *2d Officer.*

From the Rev. Dr. Brodhead.

New-York, November 17th, 1827.

My very venerable and dear old friend,—

Believe me when I say, I have not forgotten you. I have put off writing to you in the hope of seeing you once more on this side of eternity. I have been detained here from week to week with necessary business, so that I am now almost afraid to undertake a journey to Philadelphia this season.

I cannot, however, suffer the opportunity presented by the Rev. Mr. Livingston, to pass, without sending my kindest and best wishes to one who has been to me, for many years, a valuable counsellor in all spiritual duties and conflicts. May the dear Saviour continue to reward you, by giving to you the continual assurance of his eternal and unchangeable love. I understand that the master has been pleased to withdraw you from the field of public labor, and that another voice is now heard in the Mariner's Church. It is well. For what could you have desired, more than you have seen? The object dear to your soul has been accomplished, and the seamen have a comfortable place for worship. Through your instrumentality has all this been accomplished. And methinks I hear you say, "now lettest thou thy servant depart in peace."

And now, my dear old friend, "May the peace of God which passeth all understanding be with you." May you "wait with patience all the days of your appointed time" in the wilderness—pass over the Jordan of death in joy —and enter into the Canaan of everlasting rest, praising the rich and sovereign grace of your almighty Redeemer. The Lord of his mercy grant it. Farewell.

I am yours in the bonds of the gospel,

J. Brodhead.

When the place of meeting for seamen was transferred from the sail-loft to the session-room of the 2d Presbyterian Church of Philadelphia, the following hymn, composed for the occasion, was sung.

HYMN.

Holy be this, as was the place
To him, of Padan-aram, known;
When Abraham's God revealed his face
And caught the pilgrim to the throne:
O, how transporting was the glow
Which thrill'd his bosom, mix'd with fear,
"Lo, the Eternal walks below—
The Highest tabernacles here!"

Be ours, when faith and hope grow dim,
The glories which the Patriarch saw;
And when we faint, may we like him
Fresh vigor from the vision draw.
Heaven's lightning hovered o'er his head,
And flash'd new splendors on his view,—
Break forth, thou SUN! and freely shed
Glad rays upon *our Bethel* too.

'Tis ours to sojourn in a waste
Barren and cold as Shinar's ground;
No fruits of Eschol charm the taste,
No streams of Meribah are found,—
But Thou canst bid the desert bud
With more than Sharon's rich display;
But Thou canst bid the cooling flood
Gush from the rock and cheer the way.

We tread the path thy people trode,
Alternate sunshine, bitter tears;
Go Thou before, and with thy rod
Divide the Jordan of our fears.
Be ours the song of triumph given,
Angelic themes to lips of clay,—
And ours the holy harp of heaven,
Whose strain dissolves the soul away. T.

The following article appeared in a public paper, shortly after the hoisting of a new flag at the Mariner's Church, on the 21st of January 1822.

THE MARINER'S CHURCH.

On sabbath morning last, 21st inst. a new *flag*, the signal for meeting, was hoisted at the *Mariner's Church* in this city. This flag was procured by the exertions of Miss Elizabeth White and sister, of the Northern Liberties, in collecting subscriptions for the purpose. It was made by Mr. Dunton at a very low charge, and gratuitously painted by Mr. Woodside; so that, with the money obtained, besides the flag, several chairs have been purchased for the use of the Church, and some tracts for distribution.

The flag is in size, 13 by 8 feet, with an azure field, and white border. The symbols are—on the top, the morning and evening stars; in the centre, a dove on the wing, with an olive-branch in her mouth; and at the bottom, an anchor. Inscription—'MARINER'S CHURCH.'

The Rev. Mr. Eastburn, the stated preacher, addressed the congregation from the four last verses of the 6th chap. Hebrews. He spoke of the stability of the Christian's refuge as insured by God's immutability; and of the necessity for sinners *actively* to endeavor "to obtain salvation," by '*flying* for refuge to lay hold on the hope set before them in the gospel.' He illustrated the import of the doctrine by referring to the emblems on the flag; that, as the *evening star* indicated the approaching darkness of night, so the shades of death were advancing; and as the *morning star* denoted the dawn of day, so the light of everlasting day would rise upon every soul, who, like the *dove* that "found no rest for the sole of her foot," would fly to Jesus Christ the Ark of safety, and thus become personally interested in that heavenly hope, which, as an *anchor*, would secure him from shipwreck, and insure him an abundant entrance into the haven of rest.

The following hymn, of which a number of printed copies were presented by Mr. Mentz, was sung on the occasion.

A MARINERS' HYMN, C. M.

Presented to the Rev. JOSEPH EASTBURN, a Pilot of JESUS CHRIST, the Captain of his Salvation, and now cruising in the offing of Eternity.

Written by J. W. S—, *and sung by the congregation in the Mariner's Church in Philadelphia, on Sabbath* 21*st January, when the new Flag of the Church was hoisted.*

1 While o'er the swelling sea of life,
Poor sinners heedless sail,
Their guilty passions drive them far,
Till cheering prospects fail.

2 Then gloomy storms and fearful roar
Of tempests threaten death;
And yet all hands despise the name
Of GOD who gives them breath.

3 But Oh! how merciful! how good
Is He whom sinners hate!
He kindly sends his Pilots out
To warn them of their fate.

4 [Along the dang'rous coast of Time,
The Pilots hail each crew—
'The gulph-stream sets to endless woe,
'The dismal port's in view!]

5 'See hoisted high the *flag* of love,
'By heav'nly breezes waved;
'Here Sailors, stop, and orders hear,—
'Obey, and you'll be saved.

6 'The Captain of Salvation calls,
'O wretched Seamen stay!
'Now change your course and heav'nward steer,
'The Pilots show the way.

7 'Then, like the *stars of morn and eve*,
'Your future days shall prove;
'Nor storms of death your hope destroy,
'For CHRIST your souls will love.

8 'The *dove* of peace portends the land
'Of joy and holy rest;
'There JESUS dwells and makes his saints
'With him for ever blest.'

The two last stanzas particularly allude to the emblematical figures on the *flag*.

The dove *of peace portends the land—*

—It is common for vessels at sea, when nearing the land, to be visited by the plumy inhabitants of the forests. And sometimes, after recent storms, having been driven by the gale beyond their usual flights,

> These little warblers,
> Weary on the wing, alight upon the masts,
> And cheer the sailors with their grateful song. J. W. S.

The following account of the placing of a miniature ship over the pulpit in the Mariner's Church, was found among Mr. Eastburn's papers, in his own hand-writing.

The seamen of the ship Benjamin Rush, in a voyage to Canton, prepared a miniature ship, completely rigged, and moored it over the pulpit of the Mariner's Church. The captain, Levi Barden, named it *Beulah*, which name was placed on the burgee, at the fore-top-mast head. On the main-top was the word *Bethel*, in the flag; the ensign was the American colors, with the jack ahead, with the stars. The day after it was put up being the sabbath, the speaker, in order to draw the minds of the people off from it as a toy, endeavored to show the improvement that might be made of this beautiful little ship. First, the hull, containing so many pieces bound round with plank, was like our bodies with their flesh and skin. If a plank should start, the ship would sink, and if the thread of life should break the soul would depart. If but a leak was made, it would cost much labor at the pumps; so sin brings on trouble and sorrow. The masts and rigging were to spread sails upon, to receive the wind necessary to convey the ship to the port to which they intend to go; so seamen must use the means of grace, if they would hope to enter the port of glory. The designs of the flags were all noticed, with the anchor and compass, to which very great attention was paid.

The following statement was also found in Mr. Eastburn's hand-writing:—

"On the 15th Feb'y. 1820, John Evans, a sailor, came with another, requesting bibles to take to sea. Evans said he should not have asked one as charity, but that he had been cast away, and lost all he had; but he said if he should be spared to return from this voyage, he would repay it seven-fold. He acknowledged he had received tracts at the Mariner's Meeting, which had reminded him of his former wickedness; that while he was handing sail in a gale of wind, he called upon the Lord to damn his eyes; when immediately the end of a rope struck out the sight of his right eye, which he showed. He also said that since the meeting had commenced, a reformation had taken place among many of the seamen. Many of the seamen lamented when the Board of Health forbid the continuance of the Mariner's Meeting; and several said it had been a blessing to them. One declared he would not part with what he had received while attending there, for all Philadelphia."

The following memorandum appears to have been made by Mr. Eastburn, with a view to aid his memory in a report to the presbytery—It will serve to show the nature of those reports, and the success of his ministry:—

"To notice the young man that received a bible in the appearance of a sailor, and has been reformed—Of several boys reclaimed by attending at the Mariner's Meeting—Of a man who was very wicked and bad to his family, but is now reformed and attends the meeting with his family, and wants to assist in supporting it—Of a young woman who cried out in the meeting, and has since become very orderly—Of the many requests of seamen to be prayed for—Of the seamen stopped at the Reedy Island Piers, wishing that the meeting might be better known—A request from Bermuda of a captain and crew to be still remembered in prayer at the church."

The following Hymn was found in manuscript among the papers of Mr. Eastburn. It is not known that it has before been published.

THE SEAMAN'S HYMN.

O Thou eternal viewless God
That ridest on the seas,
Thou that controllest with a nod
The billow and the breeze—

Thy powerful arm alone can save
Thy children on the deep,
Can bear them o'er the curling wave,
And down the threat'ning steep.

Though staunch our bark and proud her way,
Though breezes swell the sails,
Yet Lord, if thou art not our stay,
The seaman's courage fails.

Be thou, O God! our kind support,
Our earnest hopes fulfil;
On the wild ocean, or in port,
Be thou our anchor still.

May we escape the dangerous ground,
And while thy strength we feel,
Help us to keep each timber sound,
With grace, our chosen keel.

And O! when near temptation's shoal,
No beacon shines from far,
Cheer thou the seaman's anxious soul
With Bethlehem's holy star.

Jesus, our helm, we look to thee,
Nor shall we look in vain,
From quicksands thou wilt keep us free,
And guide us o'er the main.

And soon, our chequer'd voyage o'er,
And we have crossed life's sea,
Grant that our crew may tread the shore
Of bless'd eternity.

The name and the contemplated enterprise of Mr. Von Bulow are mentioned in one of the preceding letters, addressed to Mr. Eastburn. The following printed circular, containing information in regard to his first missionary voyage, and of a second, for which he was pre-

paring, was also addressed to Mr. E., and will be gratifying to those who take an interest in the attempts now making to evangelize seamen.—And it may also be of use to correct an idle story, which has been printed and extensively circulated, that Marshal Von Bulow, who commanded the advance of the Prussian army at the battle of Waterloo, had become a Christian missionary. The identity of name, and similarity of previous military character, have probably led some one, who possessed more zeal than knowledge or prudence, to circulate a story which is calculated, by its entire falsehood, to injure the cause of Christian missions—Marshal Bulow has never been, and probably is never likely to be, a Christian missionary.

"The Rev. Carlos Von Bulow, who in 1825 was appointed an agent of the Continental Society for diffusing religious knowledge on the Continent of Europe, has just returned from Norway, where he has been laboring to promote this object during the past year.

The representation which he gives of the state of religion in those northern parts of Europe, although on the one hand truly deplorable, is on the other very encouraging, and claims the sympathy, prayers, and assistance of British Christians. As his journal is to be communicated to the public through the medium of the Sailor's Magazine, all who feel interested in promoting the kingdom of God, are referred to that source of information. The plan originally arranged for Mr. Von Bulow, was, that he should be furnished with a vessel of about thirty tons register, in which he could have embarked with the scriptures and tracts in the several languages of Europe —wherewith the British and Foreign Bible Society, and Religious Tract Society, had supplied him; but as the necessary means of fitting out and navigating the vessel fell short, through the embarrassments of the times, he was compelled to content himself with a decked boat, of five or six tons burthen, in which he sailed from port to port, and from island to island, beginning at Christiansand and cruising as far as Drontheim—having approached latitude 64°. On this voyage to the north and back again, he visited the inhabitants every where, as

well as the vessels of the several nations in the ports, preaching the gospel and distributing scriptures and tracts: this he has done at sixty different places, to Norwegian congregations of from twenty to four hundred persons, five times in English, and twice in German vessels. He could have preached much more frequently to mariners, had he been provided with a vessel capable of assembling them. The boat which he has navigated hitherto is manifestly unfit for this purpose, or for exposure to the hazards of coasting those shores.—His conviction is, that only the especial protection of God has preserved him hitherto.

The destitution of the scriptures and of religious instruction in the regions already visited by Mr. Von Bulow, is great, and the wants of the population inhabiting the islands and coast, from 64° to 71°, are still greater. If he can be provided with a proper vessel of thirty to forty tons register, and funds to meet the expenses of navigating her, he is ready to devote himself to this arduous mission. The cost of such a vessel is estimated at £200, and the annual expense £130 to £150 per annum.

The committee of the Continental Society, judging that this mission does not come within the sphere prescribed to them by their regulations, have intimated to Mr. Von Bulow that they do not feel justified in laying out their funds upon it, except to a limited extent. He has therefore now to appeal to the friends of seamen, and to the various Bethel Unions, for aid in promoting the glory of God and salvation of fishermen and sailors, in these neglected regions. To forward his views, a subcommittee has been appointed in Hull. On behalf of Mr. Von Bulow they entreat your prayers, influence, and exertions to procure subscriptions and donations, which they request that you would kindly transmit to their treasurer, John Clay, Esq. Swedish Consul at this port, as early as possible, as the season for the recommencement of Mr. Von Bulow's labors is near at hand.

Signed, JAMES BOWDEN,
JOHN SADLER,
THOMAS SYKES,

Hull, March, 1827. *Secretaries.*"

"The Port of London Society has presented the Rev. C. Von Bulow with a Bethel Flag, which has already waved from his little bark, and other vessels in various ports of Norway. The British and Foreign Bible Society have likewise made him a new grant of one thousand New Testaments; and the Religious Tract Society has engaged to furnish him with a sufficient number of tracts."

The following circular, addressed to Mr. Eastburn, contains some valuable suggestions in regard to seamen, and especially in relation to the establishment of good boarding-houses, which is deserving of the attention of every seamans' friend.

Charleston, S. C. January, 1823.

"The Charleston Bethel Union, to all Bethel Unions, Port Societies, and Ship-Masters, send greeting:—

Brethren and Friends,

Though an infant institution, we hope we shall be pardoned for the liberty we are taking, in addressing those who are greatly our superiors in knowledge and experience, when we assure them, that our object is not to teach them wisdom, but to solicit their assistance.

In exploring the field of our labors, for the purpose of ascertaining *what* is to be done, and *how* it is to be accomplished, we have endeavored not only to make such personal observations as circumstances would permit, but also to avail ourselves of the knowledge which ship-masters have acquired from experience. To facilitate an acquaintance with the feelings and habits of seamen, we have conversed with masters individually, and have also adopted the plan of giving a general invitation, as often as it shall be deemed expedient, to those in port, to meet a committee from our body on board some ship, for the purpose of holding a free discussion upon any topic relating to the moral and religious improvement of seamen. The result of our investigation has been to establish in our minds a firm conviction, that all the deficiencies which are found in the character of seamen, beyond what are daily exhibited in other classes of the commu-

nity, are owing to their want of the same *means* and the same *motives*.

As to the means of their religious instruction in this place, we hope that in future they will be constant. But as a hand-maid to the truths of the gospel, some other motive seems to be necessary to encourage sailors to aim at a higher elevation of character—to stimulate them to strive for that *good name* which is rather to be chosen than great riches.

To other men this motive is furnished by the common circumstances of their situation. Placed in the midst of their acquaintances, and in the bosom of their family, their reputation, their livelihood, and even their daily comfort, depend upon their maintaining a regular and decent deportment. But the sailor is often far removed from the watchful eye of kindred affection, and his character and conduct wholly unknown to any individual of his former acquaintance. If then he can be as readily employed and obtain as much wages, while rioting in the paths of dissipation, and revelling in the haunts of sin, as in the pursuit of any other course, what motive, unless he possesses moral principle, will draw him away from the jaws of the destroyer, and induce him to aim at what is virtuous and praiseworthy?

With a view of furnishing the motives most likely to operate in the case, 'ship-masters have informed us, that in some ports in Europe a register office has been established for the purpose of recording the names of such sailors as should be able to obtain from the last master with whom they sailed, a certificate of their correct habits and faithful services, and that when masters ship sailors, they apply to this office and give such men a decided preference.' That such an institution may have the desired effect, it should be distinctly understood, that in connexion with it, there must be good boarding-houses, where the means of rational entertainment and solid improvement may be enjoyed—where no imposition shall be practised—where the sailor of every clime shall find his friends and his home; and also, that those, who apply at the office, must uniformly be recommended to those houses, and that such as do not comply with their direc-

tions, but take lodgings in places not patronized by the managers of the institution, are to be considered as forfeiting their certificate, and losing all claim to employment or protection. Ship-masters with whom we have consulted, have with one voice assured us, that if institutions of this kind can be generally established under proper regulations, they will give them their hearty sanction, and their uniform patronage. They also say they are decidedly of the opinion, that they would be among the best means of improving the moral character of seamen, which have yet been devised, and which are so practicable in their operation. But, at the same time, they remind us, that our exertions must be exceedingly embarrassed, if we attempt such an enterprise alone; and that the good effected will be comparatively small, if it is undertaken only in a few other places. If the sailor needs such a motive in one port, he needs it through the world. If the master and the owner find it for their happiness and interest to know the character of the men they ship in one port, it would be equally for their benefit to have the advantage of the same information in every port round the globe. In short, masters assure us that although disposed to make every effort in their power, they shall not be able to afford all the encouragement to an institution of this kind, which we hope soon to establish, that it may deserve, while standing alone. For when in other ports they must be always liable to ship sailors who have no certificate, and leave those who have, because there is no regular method of making the distinction. And this, brethren and friends, is the special reason of our communication. Our minds have been deeply impressed with the importance of the object, and we have felt ourselves imperiously called upon by the indications of Providence to make an effort. But sensible as we are, that our influence must be exceedingly limited, unless something of the kind shall be attempted in other ports, we have taken the liberty of addressing the friends of seamen generally, for the purpose of soliciting their co-operation. And we trust we shall be permitted earnestly to entreat all bodies organized for their benefit, to give the subject a speedy and a careful examination.

Would it not be expedient for all such bodies to invite either stated or occasional meetings of ship-masters, in which a committee from the body shall meet them and discuss freely any subject pertaining to the welfare of seamen? And if upon suitable investigation it shall appear advisable, to establish institutions of the kind which has been proposed, may we not anticipate the united exertions of Marine Associations, Ship-Owners and Ship-Masters, throughout the world? We feel assured there is a kindred spirit glowing in the bosom of the friends of Zion of every nation. The unusual interest which has of late been excited in behalf of seamen, and the special success which has crowned the recent exertions for their welfare, encourage us to indulge hopes of no ordinary kind. And when we reflect on their number, the hardiness and energy of their character, and their constant intercourse with every part of the globe, what may we not expect from them, should they become Christians, towards evangelizing the world? Every thing we do to elevate their character will have a tendency to bring them under the influence of the gospel.—Shall we not then in obedience to the indications of Providence, summon our energies, combine our exertions, and make one effort corresponding, at least in some degree, with the movements of the day in which we live, earnestly supplicating that blessing, without which all human endeavors will be utterly fruitless, and with which the feeblest may accomplish wonders.

With much respect,
We have the honour to be,
Brethren and Friends,
Yours most affectionately,
In behalf of the Charleston Bethel Union.
THOMAS NAPIER, *President.*
JOSEPH BROWN, *Corresponding Secretary.*

Among the manuscripts of Mr. Eastburn, were found a number of narratives and anecdotes, which were prefaced as follows:—

"As there are some remarkable things, which I have heard or known, and which I have never seen in print, and finding my memory failing, I would just write them, that they may not be forgotten—as they should be a warning to every one.*

"In the congregation of Mr. Ramsey, near Cohansey, in Jersey, there was a young man who had made a profession of religion, and was thought well of for some time; but associating with vain worldly company, he was persuaded, on a Christmas night, to attend at a jovial meeting for dancing and merriment. And as he was remarkable for activity, he was persuaded to take his turn in dancing. He accordingly stepped out on the floor with a young woman for the purpose, but the instant the violin began to play, he was struck dead. The company thought he was about to show some feats of his activity, which he had formerly done, and waited to see him spring to his feet; but when they found he was dead, they all fled and left the house, and their mirth was turned into awful horror and alarm. The account spreading, and Mr. Ramsey giving out that he would preach a sermon upon the occasion on new-year day, many attended, and were much affected; and this awful instance occasioned the beginning of a revival of religion there. (MS.)

Mr. Kirkland, a missionary to the Indians, related the following account. In a town in New-England where he had been, there were two young women who were very intimate: one of them became very serious; but the other, having an infidel father, who had brought her up in his sentiments, left her company, but was shortly after taken sick. This pious friend paid her a visit; and upon reminding her of the importance of being prepared for

* In connexion with these manuscripts, several printed articles were found, which Mr. E. had manifestly selected and preserved for the same purpose—We shall insert a few, distinguishing the manuscripts with the mark MS.

death, she forbade her to mention death in her hearing, until she should get well. Her friend expostulated with her, telling her, now was the time, and she knew not that she should recover. She then declared she would not hear her, and desired her to withdraw. Her physician coming in, the sick one asked him what he thought of her case. He told her it was past the power of man to help her. She cried out, "O doctor, you must help me." He told her she must apply to the Lord, for he only could help her. She replied, the Lord I know will not help me, as I have refused to seek or serve him all my life; and she would not hear any thing about death, or any thing that was good. The doctor withdrew, and her infidel father came in, when she told him that the doctor had informed her that she would die; and said, "I now believe it, and I must be miserable; and now I tell you, that your principles have ruined me for ever: and remember what I now tell you, when you see my body put in the coffin and lowered in the grave—then my soul will be in hell,"—and in dreadful distress she expired. This being known, he said there were not less than two hundred people awakened by this awful case. (MS.)

Mr. Kirkland also related the case of an officer in our American Revolution, who had from a child possessed infidel principles; so that when quite young, when his mother, who was a pious woman, would catechise him, and ask him that question in the Assembly's catechism, "How many persons are there in the godhead?" he would ridicule the question, and refuse to attend to her instructions. He became very vain and haughty, and entered into the army. Possessing much wit and humor, he was much admired by his brother officers, and attained to the rank of major in the standing army, and behaved as a resolute good officer until the war was over—when he returned to the town where his mother lived in New-England. At this time there was a revival of religion there, which he very much despised, and was quite provoked to find the young people so attentive to meetings. He therefore set himself to oppose the work,

and prevailed with some to join him on sabbath evenings, to assemble together to mock the preaching of the day, and spend the rest of the time in merriment. He would go himself to hear preaching, to obtain something to ridicule. But while he was listening for this purpose, the Lord was pleased so to apply the word to his heart, that he knew not how to behave. He tried to overcome his impressions, and thought to brave it out, by going to his company again in the evening. But conscience made him linger by the way, until it was late. The company shouted at his coming, and inquired the reason of his delay; when the impressions of the day came powerfully to his mind again.—Upon which he cried out that they were all in the way to hell, and that he had been the wicked leader, and now gave a solemn warning and forsook the place. His distress became so great that he could scarce sleep or eat any, for three days and nights. He would cast himself upon the floor at night, wrapped in a blanket, and roll in anguish, crying out against himself as the chief of sinners. His mother finding his distress so great, began to fear the enemy might tempt him to destroy himself, and therefore, unknown to him, would watch him. Finding him rise suddenly at midnight, and go out from the house, she followed him; when at some distance, in a private place, she perceived him on his knees, and could hear him with rapturous joy praising the Lord for the unspeakable gift of his Son, to be a Saviour for such poor lost sinners as he was, and enabling him to believe in him; and from that time he took an active part in promoting what he had before been trying to hinder. (MS.)

Instances of Infidelity, and marks of Divine displeasure.

In the city of Boston, a company of infidels met for the purpose of ridiculing religion; and after spending part of the night in a profane manner, three of them had to pass over the neck, and go some distance on a road, on the side of which was a burying ground. One of them observed that they had been disavowing any belief of a future state, or resurrection of the dead, and asked who

would go over the wall and stand upon a tomb-stone, and call the dead to come to judgment; upon which one offered to do so, and immediately stood up and called aloud, "Arise ye dead and come to judgment."—A poor deranged woman, who often spent her nights among the tombs, at that time lay by the side of the one on which he stood, and hearing him call, instantly sprang up and cried, "I am coming." This so dreadfully affrighted the poor infidel, that he fell into fits, and never afterwards recovered until he died. His companions were also dreadfully alarmed and confounded. (MS.)

In the year 1799, in the State of New-York, a similar company assembled for the same purpose, and spent the evening in ridiculing every thing serious and sacred. The servants who attended them declared that they made a mock sacrament, and gave the bread to the dogs, saying it was fit for such animals. After they had broken up, the president of the club, who was a physician, retired to his lodging, and told his landlady he wished to go to bed; but said it was so damn'd hot he did not expect to sleep. Not long after, the woman heard him groaning dreadfully, and went to know what was the cause. She found the agonies of death had come to call him to answer for his conduct, and before morning he expired. (MS.)

In the City of Philadelphia, a like company associated themselves together every Sabbath, at a tavern, back of the city: and when a certain number were collected, they chose their officers,—in doing which the rule was, he should be president who had never prayed; he should be vice-president who had never gone to church; and he should be secretary who had never read the scriptures. They then proceeded to business, which was to make a mock at every thing serious and sacred—at all ministers, and professors of religion—and they continued in this way for some time. At one of the anniversary days of our American Independence, one of them was taken very sick, and not long after was seized with great horror of mind. He sent for the person who writes this account

at a late hour of the night, and said to him, you may think it strange that I have sent for you at such a time as this, but I am so tormented I could not refrain. I find I am a wretched ruined sinner, a God-provoking, blasphemous, wicked wretch: you visited my wife in her dying hours, and I have no doubt but she is gone to heaven; but I am as sure, that in a little time I shall be in hell. She often entreated me to go with her to a place of worship, when I told her to go among the fools, but that I had better company, which consisted of infidels like myself. After expressing his abhorrence of his former conduct and great distress, he was told the Lord Jesus came to save sinners, even the chief. This appeared to increase his agony. "Oh! monster that I am! I have abused his name in a filthy manner, by calling him what is too vile to be repeated. I cannot expect any mercy on his account." Nor could any thing that was mentioned, afford the least relief. He was visited twice afterward, by the same person; when he appeared more composed, but did not express any hope concerning himself; and shortly after the last visit, he expired.

N. B. He requested a hymn might be sung, and being asked what one, he said, any good one the person pleased. The 51st Psalm was then sung,

"Show pity Lord, O Lord forgive,"—&c.

Lest I might be called upon to qualify to the above, although I have not publicly mentioned his name, I now record it to be Benjamin Merrit, by trade a tailor, a ready speaker. His wife's maiden name was Britt, a member of Arch-street church. (MS.)

The following account is taken from the Western Star, a Washington and Georgetown newspaper, dated *October 28th*, 1801.

Not many years ago several young men in a certain part of this country, who had for some time been associated together in literary pursuits, mutually agreed to give their serious attention to religious topics, and freely communicate their sentiments to each other.

After proceeding a while in conformity to this agreement, one of them at last avowed infidel principles; declaring his disbelief, not only of the bible, but even of the existence of God. His virtuous companions, though astonished, and exceedingly shocked, by this declaration, assiduously endeavored to convince and reclaim him; but he treated their kind endeavors with scorn, upbraided them with superstitious weaknesses, and manifested a furious zeal in favor of infidelity. Thus finding him irreclaimable, they withdrew from his society, and, still persisting in their serious inquiries, grew more and more confirmed in the all-important truth of religion, according to which they carefully regulated their lives. On the other hand, the unhappy youth, who had left their company, made them the subject of his daily derision, and profane scoffs; and acting accordingly to the tendency of his infidel principles, he eagerly plunged into the vortex of dissipation and vice, and seemingly gloried in being unmeasurably wicked; but his career was short. Suddenly struck by the hand of God, with a sickness, which, in its very commencement, appeared evidently to be the harbinger of death, his mind was at the same time stricken with indescribable horror. Positively declaring he should die, and inevitably sink to the regions of woe, he utterly refused both medicine and consolation; but, at the same time, earnestly requested to see his former companions: when they had arrived, they kindly began to attempt soothing his distress; but he instantly forbade any efforts of the kind, and then addressed them in the following manner:—

"You behold me, (said he,) an awful monument of heaven's justice! I lately told you that there was no God. I now know that there is a God—I feel the weight of his displeasure, which is a thousand times more intolerable than my pain of body. I lately told you that there was no state of punishment for the wicked—I now awfully experience the contrary—I feel hell in my own breast, and know that I am now sinking into that abyss of woe and destruction!" Almost immediately after uttering these sentiments, he expired; and the unutterable horrors

of his departing spirit, marked his lifeless corpse with such a peculiar and frightful ghastliness, as made the beholders tremble.

From the Long Island Patriot.

AWFUL WARNING!

Some few months ago, during the performance of divine service on board the receiving-ship at this place, one of the men contrived to slip out of the congregation, beckoned to one of his shipmates, and went below. He did not, however, escape unobserved; an officer followed him on tip-toe, and the man, presuming that it was his comrade, said, in an under-voice, "come, let us have a snug game at cards." When the service was over, the culprit was summoned by the commanding officer, who severely reprimanded him before the assembled crew, and dismissed him with these words: "How do you know but this may be the last opportunity you will have of hearing a sermon?" *The next morning he fell from the mast-head, and was picked up a corpse!*

Three Sabbaths ago, during divine service in the same place, a man behaved with so little decorum, that an officer was sent to check him. After service, the offender was publicly rebuked—was reminded of the preceding anecdote, and dismissed with this remark: "Who can tell but this may be *your* fate to-morrow?" *The next morning*, he was ordered to perform some duty aloft, *fell from the mast-head, and was picked up a corpse!* The narrative requires no comment.

Brooklyn, 3d July, 1821.

A copy of a representation of John Williams's life.

John Williams, a colored man, believed to be of an Indian extract, appeared to have been afflicted with the rheumatism twenty years or upwards. He served about four years as an apprentice with Robert Eastburn of New-Brunswick, New-Jersey; and during that time, and before, he was in a weak state of body. But his com-

plaints increased, so that for about twelve years before his death, he appeared unable to help himself in bed. He possessed good natural understanding, for one in his condition. He could read well, and appeared at times to possess some serious reflections of mind, but continued rather impenitent; had an undue fondness for spiritous liquors; and was disposed to use profane language. But by means of some instrumental help, attended by divine mercy, he came under deep convictions, and was nearly, if not entirely, in a state of despair. This continued, as is believed, for some months; after which time, light arose on his mind, and he rejoiced greatly, giving glory to the Most High. And it is believed that the greatest part of his time, until his death, his mind was exercised in devotion, prayer, and praise. I visited him at sundry times, as opportunity offered, and to the best of my remembrance, he appeared in nearly the same exercise of mind. One evening in particular, I appointed to go and stay with him at his dwelling all the night: and when I came to the door, I heard him in the act of praise. I went in and saw him; he appeared pleased, and I enjoyed a pleasing conversation with him, and when I retired to rest, I awoke at different times in the night, and heard him in acts of prayer or praise. What was singularly remarkable, and perhaps beyond any thing known or scarcely heard of, is, that for some years before his death, his jaws were set, and his whole body stiff, without any capacity to move. His hands were greatly deformed, and laid across his body; his neck was also stiff. He lay with some support under his shoulders, but could not bear any thing to rest his head on. He appeared to possess but little life, except in his tongue and one eye. He had a book placed before him by his request, and was supported in such a position that he could look into it; and he learned the contents in a remarkable manner, so that he repeated and sang them over, in a clear and distinct voice, and it appeared as an act of solemn praise. It will also appear wonderful, that about the time of his jaws being set, two of his teeth came out, whereby he was enabled to receive nourishment, by means of its

being poured into his mouth from a teapot, or put otherways through this vacancy. He could move his tongue and one eye, but otherways was motionless. (MS.)

The following affecting story of a *Poor Drummer* and his *Boy*, is extracted from a volume of Newton's Letters, and it is hoped will prove edifying to the reader.

When on a preaching tour with a friend, we met with a pious drummer belonging to a regiment quartered in a town which we visited. We invited him to sup with us in the inn. After supper, we requested him to favor us with his history, which he did with great modesty and seriousness in the following words, which are as nearly his own as I can recollect. I have been (said he,) twenty-four years in the army and navy together. Till four years ago I was the wickedest wretch in either. Our regiment was then at Hull. I was seized with an unaccountable melancholy: it was not about religion. I do not know what it was, but I was miserable. One evening, as I was walking on the common, very unhappy, I observed a church lighted up, which convinced me there was sermon in it, but I durst not go lest my comrades should laugh at me, for going to sermon on a week day. I knelt upon the common and prayed to God to give me courage to go to church. When I rose I went directly to church. The minister was preaching upon believing on the Lord Jesus Christ. Immediately when I was seated, the minister said, "If it could be of the smallest service to the meanest person present, I would come down from the pulpit, and on my bended knees beseech that person to believe in the Lord Jesus Christ." Thought I, this must be a mighty matter surely, that a gentleman would come down from the pulpit, and on his bended knees beseech a poor drummer to believe in the Lord Jesus Christ. That, with the remainder of his sermon, made a deep impression on my mind. I went home to my wife: she met me at the door. I said to her, Jane, we are all wrong, we are living like beasts, we know nothing about believing in the Lord Jesus Christ. Poor thing! she trembled, for she thought I was gone mad; but, said I, Jane, I am

not mad, but you and I are going to destruction. I understand the bible will tell us every thing; but we have not a bible, and though we had, we cannot read it. O, said she, we can buy a bible, and our little boy, who is only twelve miles off, can read it to us. Accordingly we sent for our boy, and also bought a bible. When he came home, we desired him to begin at the first page and read forward to the end of the book. We gave him always two suppers to keep him from sleep, for he got drowsy with reading. I used to rise very early in the morning to hear more of the bible; but I would say, it is cruel to awake my boy so early, and would give him another hour of sleep; then he arose and began to read where he had stopped the preceding night, and we both sat listening to our boy reading the book. He read slow, for he had many hard words to spell. At length God opened my poor blind eyes to see that Jesus Christ was the very Saviour I stood in need of. O how happy I was! Our boy read onward, and the Lord was pleased to open the poor blind eyes of my wife, so that she saw in Jesus Christ just what I saw. Now we became one of the happiest families in all Hull.

I had put myself to school that I might learn to read, and in a few months I was able to read nearly as well as my little boy. I determined that my house should be a house of prayer, and my door open to all who should choose to come. I told my comrades I had now begun to pray to God, and read his word every morning and evening; and I should be glad of their company at these times. Several attended to make sport. When I could not make out a long word, then they all laughed, but I thought now, a few months ago I would have laughed at these things as well as they, but if God opens their eyes as he has mine, they will laugh no more at these things—so I read on as well as I was able. By and by some of them became very serious, but drink and wicked company did them much injury. One of them however remains very stedfast to this day.

A common hackney-coachman had a most remarkable dream not long since, which is as follows:—He dreamed, one Saturday evening, that he was out with his coach, plying for a fair; and, being engaged, had directions given him where to drive. As he was carrying his passengers, he thought he was called to ascend an exceeding steep hill; and when he reached the summit, he found the declivity of the hill still more troublesome. However, with great difficulty he got down; and, as he proceeded, he arrived at a pair of great iron gates, wide open. When he had passed them, he found himself in an uncommonly dark and gloomy place, in which were vast crowds of people dressed in mourning; all of whom, by their countenances, seemed to be in a very pensive frame of mind. Hereupon he stopped, and asked one of the persons what place that was? He answered, "It was hell." "Hell!" said the coachman, "I have had more frightful ideas of hell than this appears to be: if this be hell, I shall not be under such fearful apprehensions of hell as formerly." Upon this the person informed him, "that hell was not so much outward, as it was inward;" and, as a proof of this, he opened his waistcoat, and showed him his heart, which was in a flame of fire. This shocked the coachman to a great degree: but the person proceeded to inform him, "that his case was not singularly shocking, for all whom he then saw were in the same condition;" and added, "if he would accompany him, he should see worse than that."

This the coachman refused, and, in great confusion and consternation, attempted to return. But, to his surprise, the person, in conjunction with others, caught hold of him, and refused to let him go, except he would promise to come again. After he had used every effort to free himself, to no effect, he at last promised, "If they would let him go, he would certainly come again at twelve o'clock." Upon this condition they let him depart, and he drove off in haste. When he was got out, he awoke in great horrors of mind. He then awoke his wife, and related the whole to her; but she treated it with ridicule, and soon went to sleep again. But the poor man slept no more; and in the morning said, "he

was afraid he should die, and go to hell;" and desired his wife to seek for some man to go out with the coach that day, for he could not; and refused to eat or drink any thing. Hereupon his wife took fire, and used him with rough language; and went among her acquaintance, ridiculing his fancy, and said her husband was going to hell at twelve o'clock. This passed on, and the man got worse in his mind, till the clock struck twelve; when his wife damned him, and said, "It is twelve o'clock, and you are not yet gone to hell." With that he replied, "Hold your tongue, for I am going;" and immediately fell down dead. This the person related to the minister, the Rev. Mr. W. who communicated it to me as certain; and subjoined that the wife was then almost in a state of distraction.

Wisdom's ways are ways of pleasantness, and all her paths are paths of peace. This is only truly known by those who have their minds enlightened by the teaching of the Holy blessed Spirit of the Lord. One instance, among the cloud of witnesses, is that of a young woman, well educated, of sprightly talents, the life of young company, an excellent singer, her company earnestly sought for by the gay and thoughtless; but by attending a religious meeting, she was led to see that her course of life would lead to everlasting sorrow. So powerful was the impression, that she trembled; and from that time she began to seek a refuge for her soul. At another meeting, her mind was much relieved, by these words, "they that sow in tears shall reap in joy." Some time after, while alone, meditating upon divine things, her joy was as great as her human frame could support. At this time several of her young friends came to visit her, and seeing her in such a wonderful frame of mind, inquired if she had lost her reason. She meekly replied, that she never possessed it more than at present; but that her mind was turned from vanity to real and substantial happiness: and she said she could declare, that if she could unite all the happiness she ever enjoyed, in all the company she ever attended, one

hour of her present joy would far surpass them all. And now, said she, I do not want to part with you, although I cannot join you in our former vain amusements. I do entreat you to join me, in walking the narrow road that leads to happiness. At first they tried to banish every serious thought, and made light of all she could say to them. But her affectionate address was so powerfully impressed upon some of them, that after serious reflection, they united with her and became happy companions. She made rapid advances in divine things, and was fast preparing for higher enjoyments in a better world; and did shortly after meet death with sweet composure, without a sting, and saying, "My heavenly Father, receive thy poor child home. O precious Saviour, into thy hands I commit my spirit!" And thus without the least symptom of uneasiness, she left a world of sorrow, to inherit eternal joy. (MS.)

MR. EASTBURN'S WILL.

[It would be great injustice to the memory of Mr. Eastburn, not to record his pious concern for the spiritual interests of seamen, even after his decease: and it is believed there can be no better memorial of this instance of his Christian charity, than to publish his will; in which it will be perceived, that he devoted the far larger part of his property, to make permanent provision for a preacher to the mariners when he should be no more, after having served them gratuitously while he lived.]

With solemn reverence before the Lord, I, Joseph Eastburn, of the city of Philadelphia, preacher of the gospel to the mariners, being of sound mind, memory, and judgment; and wishing while in such a state to declare my last Will and Testament, with respect to that property which a kind Providence has intrusted to my stewardship, do ordain this to be my last Will and Testament, revoking all of a previous date.

First, I commend my soul to the hands of my Redeemer, to be presented by him, clothed with his righteousness, before the throne of God, and my body to be fashioned like his own glorious body in the last great day.

Second, After my executors shall have buried my body in a manner which to them shall seem fit, and which I desire may be done, if I die in Philadelphia, by the side of the grave of my wife in Arch-street burying ground, and shall have discharged the expenses of my funeral, including one hundred dollars which I direct to be paid to the trustees of the Second Presbyterian Church, for the ground, and all my just debts, then I give and bequeath the following legacies, to wit:—

To Robert Eastburn, son of my deceased brother Robert, the sum of fifty dollars, and Scott's Bible, which he requested; and to his son Joseph, my silver watch.

To Thomas Eastburn, another son of my deceased brother Robert, the sum of sixty dollars.

To Mary Ann Jones, daughter of my said brother, the sum of sixty dollars.

To the two sons of Abigail Boyer, who are grandsons of my said brother, the sum of forty dollars to each of them, to be kept for them by Robert Eastburn, or Mary Ann Jones.

To the daughters of my brother John Eastburn, who are poor, to wit: Sarah Eastburn and Maria Wells, to each of them the sum of one hundred dollars.

To my dear aged friend, captain Benjamin Wicks, for his kind attention to my poor son, one hundred dollars.

To Mr. John Harned, who has acted as clerk in our Mariner's Church, one hundred dollars.

To the family of Mr Gilbert Gaw deceased, who was with us in the Mariner's Church from the first, one hundred dollars.

The best cloak, the best hat, and the best coat in my wardrobe, given to such minister of the gospel, as my executors or a majority of them, may think proper, and the residue of my wearing apparel to my niece, Maria Wells, for the use of her children.

The open stove, and the time-piece fixed above it in the parlour of my dwelling, to remain as fixtures, and for the use of the family who for the time being may occupy the house.

And to my housekeeper, Ann Mack, who has been very attentive to me for more than eight years, one hundred and fifty dollars, in addition to any wages which may be due to her at the time of my decease.

And I do direct the foregoing legacies to be paid as soon after my decease as conveniently may be, by my executors.

Third, I do give, devise, and bequeath all the rest, residue, and remainder of my estate, real and personal, whatsoever and wheresoever, to the Trustees of the

General Assembly of the Presbyterian Church, in the United States of America, and to their successors and assigns for ever: to be held by them in trust, and for the use and purpose of supporting a preacher or preachers of the gospel to the mariners, in and of the port of Philadelphia: and for that end to pay over the clear net income or product of said estate, to such person or persons, as shall be designated to them by the Presbytery of Philadelphia as animated, zealous, and orthodox in preaching the everlasting gospel to said mariners; and in visiting, as may be convenient to him or them, the hospitals, poor-houses, and prisons of Philadelphia: such payment to be made semi-annually: and the said Presbytery not to be liable to any claim from any preacher to the mariners, but upon their appointment of him, and agreement with him: and in default of any such designation by the Presbytery of Philadelphia, I will and direct, that the said income be applied and paid by the Trustees of the General Assembly of the Presbyterian Church, in the United States of America, to and for such religious objects and purposes as they may think proper: always desiring that my affection for the mariners, and my desire to promote the eternal interest of that class of my fellow-beings, may be, so far as is practicable, borne in mind, in the distribution of said income: and as, whilst meditating alone, I thought of the kindness of the Lord to me in giving me a comfortable house, and allowing me to live in it above forty-two years, I concluded it might be an encouragement to the Mariner's Church to have it as a parsonage-house for the preacher, if appointed as above, for the time he may be the minister, he paying the taxes and repairs, I do therefore authorize and empower the said trustees, to devote the house and lot where I now dwell to the said purpose of a parsonage-house for said church: to be occupied by the preacher for the time being, if he have a family; but if he be a single man, and not desire to live in it, then to be rented for the use and benefit of said church, in the manner aforesaid.

Last, I do appoint Robert Ralston, Jacob J. Janeway, D. D., Mr. Jacob Dutton, Mr. Thomas Latimer, and

Mr. John Willis, all of Philadelphia, to be the executors of this my last will and testament.

In witness whereof, I have hereunto set my hand and seal, this twenty-fourth day of November, in the year of our Lord one thousand eight hundred and twenty-seven.

JOSEPH EASTBURN. (Seal.)

Signed, sealed, published, and declared by Joseph Eastburn, as and for his last Will and Testament, in the presence of us.

JOSEPH LESLEY,
JOHN H. IRWIN.

SECOND APPENDIX.

It may be recollected that in the account given by Mr. Eastburn of his first religious exercises, he mentions that his "father having been a prisoner among the Indians, brought his circumstances too low to afford his son more than a common English education." A narrative of this Indian captivity was printed in 1758; and a copy of it was preserved with great care by Mr. Eastburn. It is certainly both entertaining and instructive; and it has been thought proper to preserve, in a separate appendix, this memorial of a father whom the subject of the foregoing memoirs greatly loved and venerated. As the whole of this narrative, both in its substance and manner of statement, is calculated to exhibit the state of things in our country, in times long since gone by, it is given, with the title-page of the pamphlet which contains it, and the preface and recommendation by which it is introduced.

A

FAITHFUL NARRATIVE

OF

THE MANY DANGERS AND SUFFERINGS,

AS WELL AS

WONDERFUL DELIVERANCES

OF

ROBERT EASTBURN,

DURING HIS LATE CAPTIVITY AMONG THE INDIANS;

TOGETHER WITH SOME REMARKS UPON THE COUNTRY OF CANADA, AND THE RELIGION AND POLICY OF ITS INHABITANTS; THE WHOLE INTERMIXED WITH DEVOUT REFLECTIONS.

BY ROBERT EASTBURN.

Published at the earnest request of many friends, for the benefit of the Author.

WITH A RECOMMENDATORY PREFACE BY THE

REV. GILBERT TENNENT.

PSALM cxxiv. 6, 7.—Blessed be the Lord, who hath not given us as a prey to their teeth: Our soul is escaped as a bird out of the snare of the fowler: the snare is broken, and we are escaped.

PSALM ciii. 2, 4.—Bless the Lord, O my soul; and forget not all his benefits: Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

PHILADELPHIA:

PRINTED BY WILLIAM DUNLAP.

1758.

PREFACE.

CANDID READER,

THE Author (and subject) of the ensuing Narrative (who is a deacon of our Church, and has been so for many years) is of such an established good character, that he needs no recommendation of others, where he is known: a proof of which, was the general joy of the inhabitants of this city, occasioned by his return from a miserable captivity; together with the readiness of divers persons, to contribute to the relief of himself and necessitous family, without any request of his, or the least motion of that tendency!—But, seeing the following sheets are like to spread into many places where he is not known, permit me to say, that upon long acquaintance, I have found him to be a person of candor, integrity, and sincere piety; whose testimony may with safety be depended upon, which gives his narrative the greater weight, and may induce to read it with the greater pleasure. The design of it is evidently pious. The matters contained in it, and manner of handling them, will, I hope, be esteemed by the impartial, to be entertaining and improving. I heartily wish it may, by the divine benediction, be of great and durable service. I am thy sincere servant in the gospel of Jesus Christ.

PHILADELPHIA, *Jan.* 19, 1758. GILBERT TENNENT.

KIND READERS,

ON my return from my captivity, I had no thoughts of publishing any observations of mine to the world in this manner; as I had no opportunity to keep a journal, and my memory being broken, and capacity small, I was disinclined to undertake it: but a number of my friends were pressing in their persuasions that I should do it; with whose motion I complied, from a sincere regard to God, my king, and country, so far as I know my own heart. The following pages contain, as far as I can remember, the most material passages that happened within the compass of my observation, while a prisoner in Canada. The facts therein related are certainly true; but the way of representing some things especially, is not so regular, clear, and strong, as I could wish; but I trust it will be some apology, that I am not so much acquainted with performances of this kind as many others, who may be hereby excited to give better representations of things far beyond my knowledge.

I remain your unfeigned well-wisher,
and humble servant,

PHILADELPHIA, *Jan.* 19, 1758. ROBERT EASTBURN.

NARRATIVE, &c.

About thirty tradesmen and myself, arrived at Captain Williams' fort, (at the carrying place,) in our way to Oswego, the 26th of March, 1756, who informed me that he was like to be cumbered in the fort, and therefore advised us to take the Indian-house for our lodging. About ten o'clock next day, a negro man came running down the road, and reported that our slaymen were all taken by the enemy. Captain Williams, on hearing this, sent a serjeant and about twelve men to see if it was true. I being at the Indian-house, and not thinking myself safe there in case of an attack, and being also sincerely willing to serve my king and country in the best manner I could, in my present circumstances, asked him if he would take company? He replied, with all his heart. Hereupon I fell into the rear, with my arms, and marched after them. When we had advanced about a quarter of a mile, we heard a shot, followed with doleful cries of a dying man, which excited me to advance, in order to discover the enemy, who I soon perceived were prepared to receive us. In this difficult situation, seeing a large pine tree near, I repaired to it for shelter; and while the enemy were viewing our party, I having a good chance of killing two at a shot, quickly discharged at them, but could not certainly know what execution was done till some time after—our company likewise discharged, and retreated: seeing myself in danger of being surrounded, I was obliged to retreat a different course, and to my great surprise, fell into a deep mire, which the enemy, by following my track in a light snow, soon discovered, and obliged me to surrender, to prevent a cruel death—(they stood ready to drive their darts into my body, in case I refused to deliver up my arms.) Presently after I was taken I was surrounded by a great number, who stripped me of my clothing, hat, and neckcloth, so that I had nothing left but a flannel vest without sleeves,

put a rope on my neck, bound my arms fast behind me, put a long band round my body, and a large pack on my back, struck me on the head a severe blow, and drove me through the woods before them—it is not easy to conceive how distressing such a condition is—in the mean time I endeavored with all my little remaining strength, to lift up my eyes to God, from whom alone I could with reason expect relief.

Seventeen or eighteen prisoners were soon added to our number, one of which informed me that the Indians were angry with me, and reported to some of their chiefs that I had fired on them, wounded one, and killed another, for which he doubted they would kill me. Hereupon I considered that the hearts of all men are in the hand of God, and that one hair of our head cannot fall to the ground without his permission. I had not as yet learned what number the enemy's parties consisted of; there being only about one hundred Indians who had lain in ambush on the road, to kill or take into captivity all that passed between the two forts. Here an interpreter came to me to inquire what strength Captain Williams had to defend his fort? After a short pause I gave such a discouraging answer (yet consistent with truth) as prevented their attacking it, and of consequence the effusion of much blood—a gracious Providence, which I desire ever to retain a grateful sense of, for hereby it evidently appeared, that I was suffered to fall into the hands of the enemy, to promote the good of my countrymen to better purpose, than I could by continuing with them—verily, the Almighty is wise in council, and wonderful in working!

In the mean time, the enemy determined to destroy Bull's Fort, (at the head of Wood creek,) which they soon effected, all being put to the sword except five persons, the fort burnt, the provision and powder destroyed; (saving only a little for their own use;) then they retired to the woods, and joined their main body, which, inclusive, consisted of four hundred French and three hundred Indians, commanded by one of the principal gentlemen of Quebec. As soon as they got together (having a priest with them) they fell on their knees and returned thanks

for their victory; an example this, worthy of imitation—an example, which may make profane pretended Protestants blush, (if they are not lost to all sense of shame,) who, instead of acknowledging a God, or Providence, in their military undertakings, are continually reproaching him with oaths and curses; is it any wonder that the attempts of such are blasted with disappointment and disgrace?

The enemy had several wounded men, both French and Indians, among them, which they carried on their backs; besides which, about fifteen of their number were killed, and of us about forty: it being by this time near dark, and some Indians drunk, they only marched about four miles and encamped; the Indians untied my arms, cut hemlock boughs, and strewed round the fire, tied my band to two trees, with my back on the green boughs, (by the fire,) covered me with an old blanket, and lay down across my band, on each side, to prevent my escape while they slept.

Sunday the 28th, rose early; the commander ordered a hasty retreat towards Canada, for fear of General Johnson; in the mean time, one of our men said, he understood the French and Indians designed to join a strong party, and fall on Oswego before our forces there could get any provision or succours, having, as they thought, put a stop to our relieving them for a time. When we encamped in the evening, the commanding officer ordered the Indians to bring me to his tent, and asked me, by an interpreter, if I thought General Johnson would follow them? I told him I judged not, but rather thought he would proceed to Oswego; (which was indeed my sentiment, grounded upon prior information, and then expressed to prevent the execution of their design;) he farther inquired, what was my trade? I told him that of a smith; he then persuaded me, when I got to Canada, to send for my wife, 'for (said he) you can get a rich living there;' but when he saw that he could not prevail, he asked no more questions, but commanded me to return to my Indian master: having this opportunity of conversation, I informed the General that his Indian warriors had stripped me of my clothing, and would be glad he would be

good enough to order me some relief; to which he replied, that I would get clothes when I came to Canada, which was cold comfort to one almost frozen! On my return, the Indians perceiving I was unwell, and could not eat their coarse food, ordered some chocolate (which they had brought from the carrying place) to be boiled for me, and seeing me eat that, appeared pleased. A strong guard was kept every night. One of our men being weakened by his wounds, and rendered unable to keep pace with them, was killed and scalped on the road—I was all this time almost naked, travelling through deep snow, and wading through rivers cold as ice.

After seven days' march, we arrived at Lake Ontario, where I eat some horse-flesh, which tasted very agreeably, for to the hungry man, as Solomon observes, every bitter thing is sweet.* The French carried several of their wounded men all the way upon their backs, and (many of them wore no breeches in their travels in this cold season; they are strong, hardy men.) The Indians had three of their party wounded, which they likewise carried on their backs—I wish there was more of this hardness, so necessary for war, in our nation, which would open a more encouraging scene than appears at present. The prisoners were so divided, that but few could converse together on our march, and (which was still more disagreeable and distressing) an Indian, who had a large bunch of green scalps, taken off our men's heads, marched before me, and another with a sharp spear behind, to drive me after him, by which means, the scalps were very often close to my face, and as we marched, they frequently every day gave the *dead shout*, which was repeated as many times as there were captives and

* On the Friday before we arrived at the Lake, the Indians killed a porcupine, which is in bigness equal to a large raccoon, with short legs, is covered with long hair intermixed with sharp quills, which are their defence. It is indeed dangerous coming very near them, because they cast their quills (which are like barbed irons or darts) at any thing that opposeth them, which when they pierce, are not easy to be drawn out, for, though their points are sharp and smooth, they have a kind of beard, which makes them stick fast; however, the Indians threw it on a large fire, burnt off the hair and quills, roasted and eat of it, with whom I had a part.

scalps taken. In the midst of this gloomy scene, when I considered how many poor souls were hurried into a vast eternity, with doubts of their unfitness for such a change, it made me lament and expostulate in the manner following:—Oh Sin! what hast thou done? what desolation and ruin hast thou brought into this miserable world? What am I, that I should be thus spared! My afflictions are certainly far less than my sins deserve. Through the exceeding richness of divine goodness and grace, I was in this distressing situation supported and comforted by these passages of sacred scripture, viz. That our light afflictions, which last but for a moment, shall work for us a far more exceeding and eternal weight of glory; and that, though no afflictions are for the present joyous, but grievous, yet, nevertheless, they afterwards yield the peaceable fruits of righteousness to them who are exercised thereby; and farther, that all things shall work together for good, to them that love God—to them who are the called, according to his purpose. But to return.

I may with justice and truth observe, that our enemies leave no stone unturned to compass our ruin; they pray, work, and travel, to bring it about, and are unwearied in the pursuit, while many among us sleep in a storm that has laid a good part of our country desolate, and threatens the whole with destruction. Oh! may the Almighty awake us, cause us to see our danger before it be too late, and grant us salvation! Oh! that we may be of good courage, and play the man, for our people, and the cities of our God! But, alas! I am obliged to turn my face towards cold Canada, among inveterate enemies, and innumerable dangers! Oh Lord, I pray thee be my safeguard; thou hast already covered me in the hollow of thy hand; when Death cast darts all around me, and many fell on every side, I beheld thy salvation!

April 4th, several French batteaux met us, and brought a large supply of provision, the sight of which caused great joy, for we were in great want; then a place was soon erected to celebrate mass in, which being ended, we all went over the mouth of a river, where it empties itself into the east end of Lake Ontario; a great part of our company set off on foot towards Oswegotchy, while the

rest were ordered into batteaux, and carried towards the entrance of St Lawrence, (where that river takes its beginning,) but by reason of bad weather, wind, rain, and snow, whereby the waters of the Lake were troubled, we were obliged to lie by and haul our batteaux on shore; here I lay on the cold shore two days. Tuesday, set off and entered the head of St. Lawrence in the afternoon; came to late at night, made fires but did not lie down to sleep; embarked long before day, and after some miles' progress down the river, we saw many fires on our right hand, which were made by the men who left us, and went by land; with them we staid till day, and then again embarked in our batteaux; the weather was very bad; (it showed fast all day;) near night arrived at Oswegotchy; I was almost starved to death, but hoped to stay in this Indian town till warm weather; slept in an Indian wigwam; rose early in the morning (being Thursday) and soon to my grief discovered my disappointment. Several of the prisoners had leave to tarry here, but I must go two hundred miles farther down stream to another Indian town; the morning being extremely cold, I applied to a French merchant (or trader) for some old rags of clothing, for I was almost naked, but to no purpose.

About ten o'clock, was ordered into a batteau, on our way down the river, with eight or nine Indians, one of which was the man wounded in the skirmish before mentioned; at night we went on shore, the snow being much deeper than before; we cleared it away, and made a large fire; here, when the wounded Indian cast his eyes upon me, his old grudge revived; he took my blanket from me, and commanded me to dance round the fire, barefoot, and sing the *prisoner's song*, which I utterly refused; this surprised one of my fellow-prisoners, who told me they would put me to death; (for he understood what they said;) he therefore tried to persuade me to comply, but I desired him to let me alone, and was, through great mercy, enabled to reject his importunity with abhorrence. The Indian also continued urging, saying, you shall dance and sing—but apprehending my compliance sinful, I determined to persist in declining it

at all adventures, and to leave the issue to the divine disposal. The Indian, perceiving his orders disobeyed, was fired with indignation, and endeavored to push me into the fire, which I leaped over, and he being weak with his wounds, and not being assisted by any of his brethren, was obliged to desist. For this gracious interposure of Providence, in preserving me both from sin and danger, I desire to bless God while I live.

Friday morning, was almost perished with cold. Saturday, proceeded on our way and soon came in sight of the upper part of the inhabitants of Canada; here I was in great hopes of some relief, not knowing the manner of the Indians, who do not make many stops among the French, in their return from war, till they get home—however, when they came near some rapid falls of water, one of my fellow-prisoners, and several Indians, together with myself, were put on shore to travel by land, which pleased me well, it being much warmer running on the snow, than lying still in the batteau; we passed by several French houses, but stopt at none; the vessel going down a rapid stream, it required haste to keep pace with her; we crossed over a point of land, and found the batteau waiting for us, as near the shore as the ice would permit. Here we left St. Lawrence and turned up Conasadauga river,* but it being frozen up we hauled our

* The river St. Lawrence, at Lake Ontario, takes its beginning through several islands, by which we are in no necessity of coming within sight of Frontenac, when we go down the river; it is smooth water from thence to Oswegotchy; (or, as it is called by the French, *Legalet;*) but from hence to Montreal, the water is more swift, with a number of rapid streams, though not dangerous to pass through with small boats and bark canoes, provided the steersmen are careful and acquainted with the places. In transporting provision and warlike stores up stream from Canada to Lake Ontario, there is a necessity of unloading batteaux at several of the rapid streams, and hauling them empty through shoal water near the shore, and carrying the loading by land to where the water is more slack—though there be several of these places, yet the land carriage is not very far. The land on both sides the river appears fertile a great part of the way from the Lake to Montreal; but the nearer the latter, the worse—more miry and stony. The timber is white pine, ash, maple, beech, hickory, hemlock, spruce, and from the Lake about one hundred and fifty miles down, plenty of white oak, but none about Montreal of that kind.

batteau on shore, and each of us took our share of her loading on our backs, and marched towards Conasadauga, an Indian town, which was our designed port, but could not reach it that night; came to a French house, cold, weary, and hungry; here my old friend, the wounded Indian, again appeared, and related to the Frenchman the affair of my refusing to dance, who immediately assisted the Indian to strip me of my flannel vest before mentioned, which was my all. Now they were resolved to compel me to dance and sing. The Frenchman was as violent as the Indian, in promoting this imposition; but the women belonging to the house, seeing the rough usage I had, took pity on me, and rescued me out of their hands, till their heat was over, and prevailed with the Indian to excuse me from dancing; but he insisted that I must be shaved, and then he would let me alone; (I had at that time a long beard, which the Indians hate;) with this motion I readily complied, and then the Indian seemed content.

Sunday, April 11th, set off towards Conasadauga. travelled about two hours, and then saw the town, over a great river, which was still frozen; the Indians stopped, and we were soon joined with a number of our own company, which we had not seen for several days. The prisoners, in number eight, were ordered to lay down their packs, and be painted; the wounded Indian painted me, and put a belt of wampum round my neck, instead of the rope which I had worn four hundred miles; then set off towards the town on the ice, which was four miles over; our heads were not allowed to be covered, lest our fine paint should be hid, the weather in the mean time very cold, like to freeze our ears; after we had advanced nearer to the town, the Indian women came out to meet us, and relieved their husbands of their packs.

As soon as we landed at Conasadauga, a large body of Indians came and encompassed us round, and ordered the prisoners to dance and sing the prisoner's song, (which I was still enabled to decline,) at the conclusion of which, the Indians gave a shout, and opened the ring to let us run, and then fell on us with their fists, and knocked several down; in the mean time, one ran before to direct

us to an Indian house, which was open, and as soon as we got in, we were beat no more; my head was sore with beating, and pained me several days. The squaws were kind to us, gave us boiled corn and beans to eat, and fire to warm us, which was a great mercy, for I was both cold and hungry. This town lies about thirty miles north-west from Montreal; I staid here till the ice was gone, which was about ten days, and then was sent to Cohnewago, in company with some Indians, who, when they came within hearing, gave notice by their way of shouting that they had a prisoner; on which the whole town rose to welcome me, which was the more distressing, as there was no other prisoner in their hands; when we came near shore, a stout Indian took hold of me, and hauled me into the water, which was knee-deep and very cold. As soon as I got ashore, the Indians gathered round me, and ordered me to dance and sing, now when I was stiff with cold and wet, and lying long in the canoe; here I only stamped to prepare for my race, and was encompassed with about five hundred Indians, who danced and sung, and at last gave a shout and opened the circle: about one hundred and fifty young lads made ready to pelt me with dirt and gravel stones, and on my setting off gave me a stout volley, without my suffering great hurt; but an Indian seeing me run, met me, and held me fast till the boys had stored themselves again with dirt and small stones, and let me run; but then I fared much worse than before, for a small stone among the mud hit my right eye, and my head and face were so covered with dirt, that I could scarce see my way, but discovering a door of an Indian house standing open, I run in: from this retreat I was soon hauled, in order to be pelted more; but the Indian women, being more merciful, interposed, took me into a house, brought me water to wash, and gave me boiled corn and beans to eat. The next day I was brought to the centre of the town, and cried according to the Indian custom, in order to be sent to a family of Indians, two hundred miles up stream, at Oswegotchy, and there to be adopted, and abused no more. To this end I was delivered to three young men, who said I was their brother, and set forward on our way to the aforesaid

town, with about twenty more Indians, but by reason of bad weather we were obliged to encamp on a cold, stony shore three days, and then proceeded on; called at Conasadauga, staid there about a week, in which time I went and viewed four houses at a distance from the town, about a quarter of a mile from each other, in which are represented, in large paint work, the sufferings of our Saviour, with design to draw the Indians to the Papists' religion; the work is curiously done. A little farther stand three houses near together on the top of a high hill, which they call *Mount Calvary*, with three large crosses before them, which complete the whole representation. To all these houses the priests and Indians repair, in performing their grand processions, which takes up much time.*

Set off on our journey for Oswegotchy, against a rapid stream, and being long in it, and our provision growing short, the Indians put to shore a little before night; my lot was to get wood, others were ordered to get fire, and some to hunt; our kettle was put over the fire with some pounded Indian corn, and after it had boiled about two hours, my oldest Indian brother returned with a she-beaver, big with young, which he soon cut to pieces, and threw into the kettle, together with the guts, and took the four young beavers, whole as they came out of the dam, and put them likewise into the kettle, and when all was well boiled, gave each one of us a large dish full of the broth, of which we eat freely, and then part of the old

* The pains the Papists take to propagate such a bloody and absurd religion as theirs, is truly amazing. This brings to my remembrance the following discourse I had with two French priests in my captivity: one of them asked me, if I was a Catholic? apprehending the Romish religion, I answered, no; he replied, *no bon.* On my relating the above to a fellow-prisoner, he said, I had answered wrong, because by the word *Catholic* he meant a Christian. Some time after I was again asked by the other priest, if I was a Catholic? I answered, yes, but not a Roman Catholic; at which he smiled, and asked, if I was a Lutheran? I replied, no; he again inquired, whether I was a Calvinist? I told him I was; to which he said with warmth, *no bon! no bon!* which signifieth, it is not good, it is not good. Oh! may not the zeal of Papists, in propagating superstition and idolatry, make Protestants ashamed of their lukewarmness in promoting the religion of the Bible?

beaver, the tail of which was divided equally among us, there being eight at our fire; the four young beavers were cut in the middle, and each of us got half of a beaver; I watched an opportunity to hide my share, (having satisfied myself before that tender dish came to hand,) which if they had seen, would have much displeased them. The other Indians catched young muskrats, ran a stick through their bodies, and roasted, without being skinned or gutted, and so eat them. Next morning, hastened on our journey, which continued several days, till we came near Oswegotchy, where we landed about three miles from the town, on the contrary side of the river; here I was to be adopted—my *father* and *mother* that I had never seen before were waiting, and ordered me into an Indian house, where we were directed to sit down silent for a considerable time; the Indians appeared very sad, and my mother began to cry, and continued crying aloud for some time, and then dried up her tears and received me for her son, and took me over the river to the Indian town; the next day I was ordered to go to mass with them, but I refused once and again, yet they continued their importunity several days, saying it was good to go to mass, but I still refused; and seeing they could not prevail with me, they seemed much displeased with their new son.* I was then sent over the river to be employed in hard labor, as a punishment for not going to mass, and not allowed a sight of, or any conversation with, my fellow-prisoners. The old Indian man that I was ordered to work with, had a wife and some children; he took me into the woods with him, and made signs that I must chop, giving me an axe—the Indian soon

* When I was at Oswegotchy, the Indians took notice that I frequently retired alone, and supposing I had some bad design, threatened, if I did not desist, they would tomahawk me; but my fellow-prisoner, who understood their language, told them it would be a pity to hurt me on that account, for I only went into a private place to pray—which was true; the Indians replied, if so, it was good; but being yet suspicious, took pains, by watching, to find out how the case was, and when they satisfied themselves, seemed pleased, and did not offer to interrupt me any more, which was a great mercy; as the contrary would have, in some degree, marred my converse with God.

saw that I could handle the axe: here I tried to reconcile myself to this employ, that they might have no occasion against me, except concerning the law of my God. The old man began to appear kind, and his wife gave me milk and bread when we came home, and when she got fish, gave me the gills to eat out of real kindness; but perceiving I did not like them, gave me my own choice, and behaved lovingly. Here I saw that God could make friends of cruel enemies, as he once turned the heart of angry Esau into love and tenderness: when we had finished our fence, which had employed us about a week, I showed the old squaw my shirt (having worn it from the time I was first taken prisoner, which was about seven weeks) all in rags, dirt, and lice; she said it was not good, and brought me a new one, with ruffled sleeves, saying that is good, which I thankfully accepted. The next day they carried me back to the Indian town, and admitted me to converse with my fellow prisoners, who told me we were all to be sent to Montreal, which accordingly came to pass.

Montreal. At our arrival here, we had our lodging first in the Jesuit's Convent, where I saw a great number of priests, and people that came to confession; after some stay, we were ordered to attend, with the Indians, at a grand council, held before the head General Vaudriel; we prisoners sat in our rank, surrounded with our fathers and brethren, but were asked no questions: the General had a number of officers to attend him in council, where a noted priest, called Picket, sat at his right hand, who understands the Indian tongue well, and does more hurt to the English, than any other of his order in Canada (his dwelling is at Oswegotchy.) Here I was informed that some measures were concerted to destroy Oswego, which they had been long preparing to execute; we in our journey met many batteaux going up stream, with provision and men for an attack on our frontiers, which confirmed the report. The council adjourned to another day, and then broke up. My Indian father and mother took me with them to several of their old acquaintance, who were French, to show them their lately adopted son; these persons had been concerned with my father and other

Indians, in destroying many English families in their younger days; and (as one standing by, who understood their language, said,) were boasting of their former murders! After some days the council was again called, before which, several of the Oneida chiefs appeared, and offered some complaint against the French's attacking our carrying place, it being their land; but the General labored to make them easy, and gave them sundry presents of value, which they accepted:* after which, I knowing these Indians were acquainted with Captain Williams, at the carrying place, sent a letter by them, to let my family and friends know I was yet alive, and longed for redemption; but it never came to hand. The treaty being ended, the General sent about ten gallons of red wine to the Indians, which they divided among us; after came the presents, consisting of coats, blankets, shirts, skins (to make Indian shoes,) cloth (to make stockings,) powder, lead, shot, and to each a bag of paint, for their own use, &c. After we prisoners had our share, my mother came to me with an interpreter, and told me I might stay in the town, at a place she had found for me, if I pleased (this was doubtless the consequence of my declining to obey her orders, in some instances that affected my conscience:) this proposal I almost agreed to;

* The French in Canada, well knowing the great importance of having the Indians in their interest, to promote their ambitious and unjust designs, use a variety of methods with them, among which the following one is excellent in itself, and well worthy of imitation, viz. They are exceeding careful to prevent spirituous liquors being sold to the Indians, and if any of the inhabitants are proved guilty of it, their temporal interest is quite broke, and corporal punishment inflicted on them; unless the General, on some particular occasion, orders his commissioners to deliver some to them. I may add, that knowing their number is small, compared with the British inhabitants on this continent, and must quickly fall into their hands, in case we united, and entered boldly into the heart of their country with a sufficient force; for that very reason, they choose to keep us continually on the defensive, by sending, when occasion requires, large bodies of regulars, together with great numbers of Indians, upon long and tedious marches, that we may not come near their borders; and especially by employing the latter, constantly to waste and ravage our frontiers, by which we are murdered by inches, and beat without a battle. By what I could learn when I was among them, they do not fear our numbers, because of our unhappy divisions, which they deride, and from them, strongly expect to conquer us entirely, which may a gracious God in mercy prevent.

but one of my fellow prisoners, with whom I had before some discourse, about making our escape from the Indian town, opposed the motion, and said, "pray do not stay, for if you do, we shall not be able to form a plan for our deliverance;" on which I told her I chose to go home with her, and soon set off by land in our way thither, to Lascheen, distant from Montreal about nine miles, where we left our canoes, and then proceeded, without delay, on our journey; in which I saw, to my sorrow, great numbers of soldiers, and much provisions, in motion towards Lake Ontario.

After a painful and distressing journey, we arrived at Oswegotchy, where we likewise saw many batteaux, with provision and soldiers, daily passing by in their way to Frontenac, which greatly distressed me for Oswego. Hence I resolved, if possible, to give our people notice of their danger. To this end, I told two of my fellow prisoners, that it was not a time to sleep, and asked if they would go with me: to this they heartily agreed; but we had no provision, were closely eyed by the enemy, and could not lay up a stock out of our allowance. However, at this time Mr. Picket (before mentioned) had concluded to dig a large trench round the town; I therefore went to a negro, the principal manager of this work (who could speak English, French, and Indian well,) and asked him, if he could get employ for two others and myself, which he soon did; for which we were to have meat and wages. Here we had a prospect of procuring provision for our flight; this, I in some time effected for myself, and then asked my brethren if they were ready, who replied they were not yet, but said, Ann Bowman, our fellow prisoner, had brought one hundred and thirty dollars from Bull's fort, and would give them all they had need of; I told them it was not safe to disclose such a secret to her, but they blamed me for my fears, and applied to her for provision, letting her know our intention, who immediately informed the priest of it; on which we were apprehended, the Indians apprized of our design, and a court called; by order of which, four of us were confined under a strong guard, in a room within the fort, for several days.

From hence, another and myself were sent to Cohnewago, under a strong guard of sixty Indians, to prevent my plotting any more against the French, and banish all hope of my escape. However, when we arrived at this place, it pleased that gracious God, who has the hearts of all creatures in his hand, to incline the captain of the guard, to show me great kindness, in giving me liberty to walk or work where I pleased, within any small distance; on which I went to work with a French smith, for six livres and five sous per week; which the captain let me have to myself, and farther favored me with the priviledge of lodging at his mother's house, an English woman (named Mary Harris, taken captive when a child, from Dearfield, in New-England) who told me she was my grand-mother, and was kind; but the wages being small, and not sufficient to procure such clothing as I was in want of, I proceeded no farther with the French smith, but went to my uncle Peter, and told him I wanted clothes, and that it would be better to let me go to Montreal, and work there, where I could clothe myself better, than by staying with him, and that without any charge to him, who after some reasoning consented.

Set off on my journey to Montreal, and on my entering the city met an English smith, who took me to work with him; after some time, we settled to work in a shop, opposite to the General's door, where we had the opportunity of seeing a great part of the forces of Canada (both soldiers and Indians) who were commonly brought there, before their going out to war; and likewise all prisoners, by which means we got intelligence how our people were preparing for defence; but no good news from Oswego, which made me fear, knowing that great numbers of French were gone against it, and hearing of but few to defend it. Prayers were put up in all the churches of Canada, and great processions made, in order to procure success to their arms against poor Oswego; but our people knew little of their danger, till it was too late: certainly, if more frequent and earnest application (both in private and public) was made to the God of battle, we might, with greater probability, expect success would crown our military attempts. To my surprise, the dismal news

came, that the French had taken one of the Oswego forts; in a few hours, in confirmation of this, I saw the English standards (the melancholy trophy of victory) and the French rejoicing at our downfall, and mocking us poor prisoners, in our exile and extremity, which was no great argument either of humanity, or true greatness of mind; great joy appeared in all their faces, which they expressed by loud shouts, firing of cannon, and returning thanks in their churches; but our faces were covered with shame, and our hearts filled with grief! Soon after, I saw several of the officers brought in prisoners, in small parties, and the soldiers in the same manner, and confined within the walls, in a starving condition, in order to make them work, which some complied with, but others bravely refused; and last of all came the tradesmen, among whom was my son, who looking round saw his father, who he thought had long been dead; this joyful sight so affected him, that he wept! nor could I, in seeing my son, remain unconcerned!—no; the tenderness of a father's bowels, upon so extraordinary an occasion, I am not able to express, and therefore must cover it with a veil of silence! —but he, with all my Philadelphia friends, being guarded by soldiers, with fixed bayonets, we could not come near each other: they were sent to the common pound; but I hastened to the interpreter, to try if I could get my child at liberty, which was soon effected! When we had the happiness of an interview, he gave me some information of the state of our family, and told me, as soon as the news were sent home, that I was killed, or taken, his mother was not allowed any more support from my wages, which grieved me much, and added to my other afflictions!*

* In the mean time, it gave me some pleasure, in this situation, to see an expression of equal duty and prudence in my son's conduct, who, though young in years (about seventeen) and in such a confused state of things, had taken care to bring, with much labor and fatigue, a large bundle of considerable value to me, it being clothing, &c. which I was in great need of; he likewise saved a quantity of wampum, which we brought from New-York, and afterwards sold here, for one hundred and fifty livres. He travelled with me part of the journey towards Oswego, but not being so far on his way, as I was when taken, he did not then fall into the enemy's hands, but continued free till Oswego was taken, and was then remarkably delivered from the hands of the Indians, in the following manner: fifteen

When the people taken at Oswego, were setting out on their way to Quebec, I made application for liberty to go with them; but the interpreter replied, that I was an Indian prisoner, and the General would not suffer it, till the Indians were satisfied; and as they lived two hundred miles from Montreal, it could not be done at that time. Finding that all arguments farther on that head, would not avail, because I was not included in the capitulation; I told the interpreter, my son must go and leave me! in order to be ready at Quebec to go home, when the Oswego people went, which probably would be soon; he replied, "it would be better to keep him with me, for he might be a mean to get me clear much sooner."

The officers belonging to Oswego, would gladly have had me with them, but found it impracticable; this is an instance of kindness and condescension, for which I am obliged! Captain Bradley gave me a good coat, vest, and shirt; and a young gentleman, who formerly lived in Philadelphia, gave four pistoles (his name is James Stone, he was Doctor at Oswego.) These generous expressions of kindness and humanity, I am under great obligations

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young lads were drafted out to be delivered to them (which, from their known custom, it is reasonable to conclude, was to fill up the number they had lost in the battle) among which he was one. This barbarous design, which is contrary to the laws of war, among all civilized nations, the French artfully concealed, under the pretext of sending them to work in the batteaux; but my child taking notice, that all that were chosen were small lads, doubted their real intention was bad, and therefore slipt out of his rank and concealed himself, by which means, under God, he was preserved from a state of perpetual captivity; his place being filled up in his absence, the other unhappy youths were delivered up a sacrifice to the Indian enemy, to be instructed in popish principles, and employed in murdering their countrymen; yea, perhaps their fathers and brethren. O horrible! O lamentable! How can the French be guilty, in cold blood, of such prodigious iniquity? Besides their insatiable thirst of empire, doubtless the pardons they get from their pope, and their priests, embolden them, which brings to my mind, what I saw when among them. On a sabbath day, perceiving a great concourse of people at a chapel, built on the commons, at some distance from the city, I went to see what was the occasion, and found a kind of a fair, at which were sold cakes, wine, brandy, &c. I likewise saw many carts and chaises attending, the chapel doors in the mean time open, numbers of people going in and out, and a board hanging over the door, on which was written, in large letters, INDULGENCE PLENARY, or FULL PARDON.

to remember with affectionate gratitude, and if ever it be in the compass of my power, to requite. This money, together with what my son brought, I was in hopes would go far towards procuring my release, from my Indian masters; but seeing a number of prisoners in sore distress, among which were, the Captains Grant and Shepherd, and about seven more in company, I thought it my duty to relieve them, and commit my release to the disposal of Providence. Nor was this suffered to turn to my disadvantage in the issue, for my deliverance was brought about in due time, in another and unexpected way. This company informed me of their intention to escape; accordingly I gave them all the help in my power, saw them clear of the town, on a Saturday evening before the sentries were set at the gates, and advised them not to part from each other, and delivered to Captain Shepherd two pocket-compasses; but they, contrary to this counsel, parted, and saw each other no more. By their separating, Captain Grant and Serjeant Newel, were deprived of the benefit of a compass; the other part got safe to fort William Henry, as I was informed by Serjeant Henry, who was brought in prisoner, being taken in a battle, when gallant, indefatigable Captain Rogers, made a brave stand, against more than twice his number; but I have not heard any account of Captain Grant—was enabled, through much mercy, to continue communicating some relief to other prisoners, out of the wages I received for my labor, which was forty livres per month.

In the latter part of the winter, coal and iron were so scarce, that I was hard set to get any more work; I then offered to work for my diet and lodging, rather than be thrust into a stinking dungeon, or sent among the Indians. The interpreter took some pains (which I thankfully acknowledge) but without success; however, as I offered to work without wages, a Frenchman took me and my son in, upon these terms, till a better birth presented; here we staid one week, but heard of no other place: then he offered me and my son thirty livres per month, to strike and blow the bellows, which I did for about two months, and then was discharged, and travelled about from place to place, having no fixed abode, and was obliged to lay

out the small remains of my cash, in buying a little victuals, and took a hay-loft for my lodging; I then made my case known to the kind interpreter, and requested him to consider of some means for my relief, who replied he would; in the mean time, as I was taking a walk in the city, I met an Indian prisoner, that belonged to the town where my father lived, who reported, that a great part of the Indians there, were just come, with a resolution to carry me back with them; and knowing him to be a very honest fellow, I believed the truth of it, and fled from the town to be concealed from the Indians; in the mean while, schemes were formed for an escape, and well prosecuted, the issue of which was fortunate. General Vaudriel gave me and my son liberty (under his hand) to go to Quebec, and work there at our pleasure, without confinement, as prisoners of war; by which means, I was freed from paying a ransom.

The commissary, Monsieur Partwe, being about to set off for Quebec, my son informed me that I must come to town in the evening, a passage being provided for us; I waited till near dark, and then entered the town, with great care, to escape the Indians, who kept watch for me (and had done so for some time) which made it very difficult and dangerous to move; however, as they had no knowledge of my son, he could watch their motions, without their suspicion (the providence of God is a great deep; this help was provided for my extremity, not only beyond my expectation, but contrary to my design.) In the morning, upon seeing an Indian set to watch for me, over against the house I was in, I quickly made my escape, through the back part of the house, over some high pickets, and out of the city, to the river side, and fled! A friend knowing my scheme for deliverance, kindly assisted me to conceal myself. The commissary had by this time got ready for his voyage, of which my son giving me notice, I immediately, with no lingering motion, repaired to the boat, was received on board, set off quite undiscovered, and saw the Indians no more! A very narrow and surprising escape, from a violent death! (for they had determined to kill me, in case I ever attempted to leave them;) which lays me under the strongest obliga-

tions, to improve a life rescued from the jaws of so many deaths, to the honour of my gracious Benefactor!—But to return, the commissary, upon seeing the dismission I had from the General, treated us courteously!*

Arrived at Quebec, May 1st. The honorable Colonel *Peter Schuyler*, hearing of my coming there, kindly sent for me, and after inquiries about my welfare, &c. generously told me, I should be supplied, and need not trouble myself for support. This public spirited gentleman, who is indeed an honour to his country, did, in like manner, nobly relieve many other poor prisoners at Quebec!—Here I had full liberty to walk where I pleased, and view the city, which is well situated for strength, but far from being impregnable.

Here, I hope, it will not be judged improper, to give a short hint of the French governor's conduct; even in time of peace, he gives the Indians great encouragement to murder and captivate the poor inhabitants on our frontiers; an honest, good man, named William Ross, was taken prisoner twice in the time of peace; when he was first taken, he learned a little of the French tongue, was after some time redeemed, and got to his place of abode. Yet some years after, he, with two sons, was again taken, and brought to Quebec; the governor, seeing the poor man was lame, and one of his legs smaller than the other, reproved the Indians for not killing him, asking, "what they brought a lame man there for, who could do nothing but eat; you should (said he) have brought his scalp!" However, another of his countrymen, more merciful than his excellency, knowing the poor prisoner to be a quiet, hard-working man, redeemed him from the Indians; and two other Frenchmen bought his two sons. Here they had been slaves more than three years, when

* Saw many houses and villages in our pass along the river St. Lawrence towards the metropolis; and here it may be with justice observed, that the inhabitants of Canada in general, are principally (if not wholly) settled upon rivers, by reason that their back lands being flat and swampy, are therefore unfit to bear grain. Their wheat is sown in the spring of the year, because the winter is long, and would drown it; they seem to have no good notion of making meadow (so far as I had an opportunity of observing) their horned cattle are few and poor, their living in general mean, they eat but little flesh, nevertheless they are strong and hardy.

I first arrived at Quebec; this account I had from Mr. Ross himself, who farther added, that the governor gave the Indians presents, to encourage them to proceed, in that kind of work, which is a scandal to any civilized nation, and what many pagans would abhor! Here also, I saw one Mr. Johnson, who was taken in a time of peace, with his wife, and three small children (his wife was big with child of a fourth, and delivered on the road to Canada, which she called Captive) all which had been prisoners between three and four years: several young men, and his wife's sister, were likewise taken captive with them, and made slaves.

Our cartel being ready, I obtained liberty to go to England in her; we set sail the 23d of July, 1757, in the morning, and discharged our pilot about four o'clock in the afternoon; after which, we neither cast anchor or lead, till we got clear of the great river St. Lawrence, from which, I conclude, the navigation is much safer than the French have reported; in twenty-eight days we arrived at Plymouth, which occasioned great joy, for we were ragged, lousy, sick, and in a manner, starved; and many of the prisoners, who in all were about three hundred in number, were sick of the small-pox. My son and self, having each a blanket coat (which we bought in Canada to keep us warm) and now expecting relief, gave them to two poor sick men, almost naked! but as we were not allowed to go on shore, but removed to a king's ship, and sent to Portsmouth, where we were still confined on board, near two weeks, and then removed to the Mermaid, to be sent to Boston; we now repented our well meant, though rash charity, in giving our coats away, as we were not to get any more, all application to the captain for any kind of covering being in vain; our joy was turned into sorrow, at the prospect of coming on a cold coast, in the beginning of winter, almost naked, which was not a little increased, by a near view of our *mother country*, the soil and comforts of which, we were not suffered to touch or taste.*

* On board the Mermaid man of war, being in a distressed condition, and hearing little from the mouths of many of my countrymen, but oaths and curses (which much increased my affliction) and find-

September the 6th, set sail for Boston, with a fleet in convoy, at which we arrived on the seventh of November, in the evening; it being dark, and we strangers, and poor, it was difficult to get a lodging (I had no shoes, and but pieces of stockings, and the weather in the mean time very cold) we were indeed directed to a tavern, but found cold entertainment there; the master of the house seeing a ragged and lousy company, turned us out to wander in the dark; he was suspicions of us, and feared we came from Halifax, where the small-pox then was, and told us, he was ordered not to receive such as came from thence. We soon met a young man, who said he could find a lodging for us, but still detained us by asking many questions; on which I told him we were in no condition to answer, till we came to a proper place, which he quickly found, where we were used well; but as we were lousy, could not expect beds. The next morning, we made application for clothing; Mr. Erwing, son-in-law to the late General Shirley, gave us relief, not only in respect of apparel, but also three dollars per man, to bear our charges to Newport. When I put on fresh clothes, I was seized with a cold fit, which was followed by a high fever, and in that condition obliged to travel on foot, as far as Providence, in our way to Rhode-Island (our money not being sufficient to hire any carriage, and find us what was needful for support.) In this journey, I was exceedingly distressed! Our comforts in this life, are often alloyed with miseries, which are doubtless great mercies when

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ing it difficult to get a retired place, I crept down into the hold among the water casks, to cry to God; here the Lord was graciously pleased to meet with me, and give me a sense of his fatherly love and care; here he enabled me (blessed be his name for ever) to look back and view how he had led me, and guarded me with a watchful eye and strong arm, and what pains he had taken to wean me from an over-love of time things, and make me content, that he should choose for me. Here I was enabled to see his great goodness in all my disappointments, and that afflictions were not evidences of God's wrath, but the contrary, to all that honestly endeavor to seek him with faith and love; here I could say, God is worthy to be served, loved, and obeyed, though it be attended with many miseries in this world! What I have here mentioned, so far as I know my heart, is neither to exalt myself, or offend any one upon earth, but to glorify God, for his goodness and faithfulness to the meanest of his servants, and to encourage others to trust in him.

suitably improved; at Newport, met with Captain Gibbs, and agreed with him for our passage to New-York, where we arrived, November 21st; met with many friends, who expressed much satisfaction at our return, and treated us kindly, particularly Messrs. Livingston, and Waldron.

November 26th, 1757. Arrived at Philadelphia, to the great joy of all my friends, and particularly of my poor afflicted wife and family, who thought they should never see me again, till we met beyond the grave; being returned, sick and weak in body, and empty-handed, not having any thing for my family's and my own support, several humane and generous persons, of different denominations, in this city (without any application of mine, directly or indirectly) have freely given seasonable relief; for which, may God grant them blessings in this world, and in the world to come everlasting life, for Christ's sake!

Now, God, in his great mercy, hath granted me a temporal salvation, and what is a thousand times better, he hath given me with it, a soul-satisfying evidence of an eternal in the world to come!

And now, what shall I render to the Lord for all his benefits? alas! I am nonplussed! Oh that saints and angels might praise thee, for I am not worthy to take thy name into my mouth any more! yet notwithstanding, thou art pleased to accept poor endeavors, because *Jesus Christ* has opened the door, whereby we may come boldly to the throne of thy grace, praised be the Lord God Jehovah, by men and angels, throughout all eternity!

But to hasten to the conclusion, suffer me with humility and sorrow to observe, that our enemies seem to make a better use of a bad religion, than we of a good one; they rise up long before day in winter, and go through the snow in the coldest seasons, to perform their devotions in the churches; which when over, they return to be ready for their work as soon as day-light appears. The Indians are as zealous in religion, as the French: they oblige their children to pray morning and evening, particularly at Conasadauga; are punctual in performing their stated acts of devotion themselves, are still and peaceable in their own families, and among each other as neighbours!

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When I compared our manner of living with theirs, it made me fear that the righteous and jealous God (who is wont to make judgment begin at his own house first) was about to deliver us into their hands, to be severely punished for our departure from him; how long has he waited for our return! O that we may therefore turn to him, before his anger break out into a flame, and there be no remedy!

Our case appears to me indeed very gloomy! notwithstanding our enemies are inconsiderable in number, compared with us; yet they are united as one man, while we may be justly compared to a house divided against itself, and therefore cannot stand long, in our present situation.

May almighty God, graciously incline us to look to him for *deliverance*, to repent of our sins, reform our lives, and unite in the vigorous and manly use of all proper means to this end. Amen.

THE END.

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